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Life and Light for Woman.

VOL. XXXII.

NOVEMBER, 1902.

No. II.



MRS. ANN H. JUDSON.

Tardy months pass by,
And find her still intrepid at her post
Of danger and of disappointed hope.
Stern sickness smote her, but she felt it not,
Heeded it not, and still with tireless zeal
Carried the hoarded morsel to her love;
Dared the rude arrogance of savage power

To plead for him; and bade his dungeon
glow
With her fair brow, as erst the angel's smile
Aroused imprisoned Peter, when his hands,
Loos'd from their chains, were lifted high
in praise.

—Mrs. L. S. Sigourney.

CONTRIBUTIONS It is with great disappointment that we report a falling **FOR THE MONTH.** off of \$180.62 in our contributions for the month ending September 18th. This makes the decrease in eleven months, aside from \$2,000 as a special gift, \$1,248.76. The amount from legacies being \$12,457.72 less than last year gives cause for great anxiety. What the last month of the year will bring we cannot tell; we can only pray and wait. Before this number of **LIFE AND LIGHT** reaches our readers our books for the year will be closed. The opportunities of 1901-2 can never be repeated. The successes and failures must forever stand as they are. The account must be given to our loving Elder Brother, who died that the world might be brought to his Father and ours. What does the retrospect bring to each one of us? Is it joy or sorrow?

MISSIONARY PERSONALS. Two new missionaries have started for their fields during October; Miss Bertha B. Reed goes to Pao-ting-fu, China, to take up the work laid down two years ago by Miss Morrill and Miss Gould. The beginning there must inevitably be a sad one, but Miss Reed goes out with faith and courage, feeling sure that a special blessing will follow her efforts through the great sacrifice. Miss Olive S. Hoyt has gone to Kobe College, Japan, and will receive a warm welcome from both teachers and students.

VERMONT BRANCH. September 24th was a great day for the Vermont Branch. Our thirtieth annual meeting was the first ever held in Barre, and from the beginning to the end of all the preparations the most cordial hospitality prevailed. The opening service of prayer Wednesday morning was led by Miss Savage, and we tried to grasp and hold fast that wonderful thought, "Filled unto all the fullness of God." Among other pleasant items our recording secretary told us that not less than forty auxiliaries and classes have used *Via Christi*. Never have so many special programmes costing much labor, time and prayer been used. They have some of them yielded an hundredfold in new interest and quickened life. The contribution from one of our smaller churches, where there are only twenty-seven female members, was \$31.70. The secretary gave us the problem to work out, and see what increase in contributions we had a right to expect in the coming year from the fourteen thousand women whose names are on our church rolls. The report of our foreign secretary seemed to us "Miss Torrey's best," and that means much. The report of Mrs. T. M. Howard, our treasurer, gave us much to be grateful for in the \$5,347.92 received. Being so far from any large centers, we seldom have more than one missionary and one secretary of the W. B. M. with us; and if, perchance, we have

two missionaries we count it a special joy. This year, owing to most favoring circumstances in time and location, we had an incomparable list. Truly it was a kind Providence that kept us in uncertainty about our two Vermont girls, Dr. Parker and Miss Bushee (the former watching by a sick father, and the latter likely to be kept by an invalid mother), until we had the sure word of Mrs. Howland that she would be our missionary speaker, D. V. In addition, we wanted a busy woman, not a missionary, to tell busy women the great need of a deeper spiritual life, and for this Miss Dyer came. A woman in native dress came in the afternoon and gave us ever so brief a glimpse of life in India. Mrs. Abbie Snell Burnell will speak in many places in Vermont to finish the tale. What shall I say more? The ransomed captive, returned to America to do a work God has so peculiarly fitted her for, was our evening speaker. Fifteen hundred people in the Granite City listened as not many audiences do listen to lessons Ellen M. Stone learned from her captivity. We can never be quite the same again, —never so slow to comprehend, never so dull of hearing when God speaks, never so tardy to respond to his call, never doubtful if he answers prayer, —while we recall the memory of this blessed day and its closing hours.

F.

AN EIGHTIETH BIRTHDAY. A very pleasant celebration of an eightieth birthday was that of Mrs. S. C. Dyer, of Spencer, Mass., one of the earliest workers on our Board. Friends gathered representing the home and foreign missionary societies in her own church, the Worcester County Branch of our Board, of which she has been Vice President for thirty years, her Sabbath-school class, the local society of the W. C. T. U., and the Fortnightly Club of the town, all offering the heartiest congratulations on her long service. Perhaps the part of the programme that gave her the greatest pleasure was the gift of eighty dollars, to be divided equally and given to home and foreign missions in her name. Those who knew her well were sure that no gift could give her greater happiness than these contributions to the causes which she loved so well. Are there not other noble workers who have reached fourscore years to whom a similar offering would bring great delight?

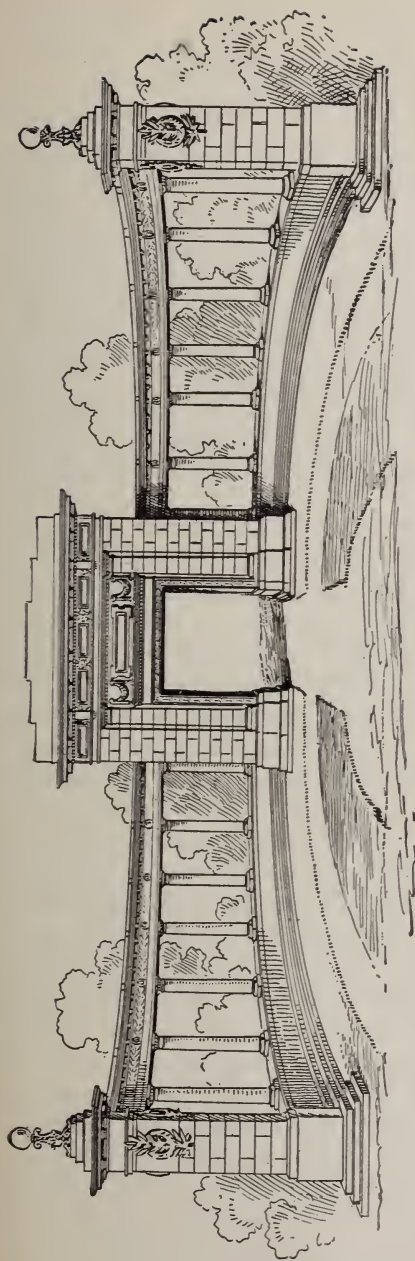
AS TO FOREIGN POSTAGE. An extract from a missionary who has suffered annoyance will speak for itself: "Will it be possible for you to call attention in the *LIFE AND LIGHT* to the question of postage? I have no doubt that we have paid out no less than ten dollars in this house for extra postage this year. We would not have a letter less; and we like to be remembered by wedding cards, but a little thought will save expense at this end. Foreign letters are five cents one half ounce letter weight. We

have to pay ten cents extra here on a letter weighing over one-half ounce with only a five-cent stamp on it. Wedding cards and other printed matter, such as circulars,—sealed—are also subject to the censorship of a very careful set of men, who weigh everything and charge for a hair's breadth overweight. Thick wedding cards in sealed envelope with a five-cent stamp mean a charge of twenty cents usually; and the worst of it is we can't go to the wedding!

A SUGGESTION FOR YOUNG PEOPLE. An exchange gives the following novel way of increasing subscriptions for a missionary magazine: "Our secretary of literature not being able to look after the magazines, I decided that if I had sufficient support I would try a plan that I had noticed an account of, and see what would come of it. Two ladies chose sides; each side was to secure as many subscriptions as possible, the side getting the greatest number to be entertained by the defeated side. The winning side got 29 and the other 27, the total number previously taken in the society being 22. The magazine was never so well advertised in this church before. The leaders were enthusiastic, and the majority of the members, also, and everybody seemed to be asking everybody else if they did not want to take the magazine, until it got to be really funny. Then (I being on the defeated side) we met to plan what we would do, and decided to receive the victors at the house of Mrs. — from three to five, light refreshments to be served. Written invitations were sent to the victorious side (there were just sixteen on a side). We each wore a badge of yellow ribbon and a card with the quotation, 'It might have been, but is not now.' For the other side there were cards and a gay little rooster painted thereon, with congratulations upon their victory. There was a good deal of fun, and everybody seemed to have such a good time. And to think that I hesitated about proposing it for fear it might not be well to do so!"

**THE MARTYRS' MEMORIAL
AT OBERLIN.**

We are glad to give our readers the architect's sketch of the Martyrs' Memorial to be erected in Oberlin, the corner stone of which was laid during the meeting of the American Board. The extreme length of the Memorial will be one hundred feet long, is to be built of buff Indiana limestone, and will be located on the college campus near the west end of Tappan Walk. The fact that so many of the martyrs were graduates of Oberlin makes it specially fitting that it should be erected there. The arch will span Tappan Walk, where the largest part of the students will pass each day. The total cost will be somewhat over \$20,000, largely the gift of one man, and it is expected to be completed before Christmas. There are to be bronze tablets on the arch, on which will be inscribed the names given on the opposite page.



THE MARTYRS' MEMORIAL, OBERLIN, OHIO.

AT TAIKU, SHANSI, CHINA,

JULY 31, 1900.

REV. DWIGHT HOWARD CLAPP.

MRS. MARY JANE CLAPP.

MISS SUSAN ROWENA BIRD.

MISS MARY LOUISE PARTRIDGE.

REV. GEORGE LOUIS WILLIAMS.

REV. FRANCIS WARD DAVIS.

AT PAOTING-FU, CHINA,

JULY 1, 1900.

REV. HORACE TRACY PITKIN.

MISS MARY SUSAN MORRILL.

MISS ANNIE ALLENDER GOULD.

NEAR FENCHOW-FU, SHANSI, CHINA,

AUGUST 15, 1900.

REV. CHARLES WESLEY PRICE.

MRS. EVA JANE PRICE.

REV. ERNEST RICHMOND ATWATER.

MRS. ELIZABETH GRAHAM ATWATER.

* FLORENCE PRICE.

* CELIA BELL ATWATER.

* BERTHA BOWEN ATWATER.

AT TAI YUAN, SHANSI, CHINA,

JULY 9, 1900.

* ERNESTINE HARRIET ATWATER

* MARY SANDERS ATWATER.

* CHILDREN.

TWO PIONEER MISSIONARY WOMEN.

MRS. ANN HASSELTINE JUDSON—MRS. LUCY GOODALE THURSTON.

As we bring to a close in December the series of lessons suggested for the United Study of Missions in 1902, it may be interesting to take a brief glimpse of a few of the pioneer women in the history of modern missions. We select the two names given above, who with their husbands may be said to form a connecting link between the eighteenth and nineteenth centuries. In their lives and labors we can trace some of the forces that helped to lay the foundations of our present missionary work. It is also pleasant to pay tribute to the missionary wives and mothers whose efforts in the early days have been followed by those of so many devoted wives the world around. Among the goodly number of famous pioneers we select two,—Mrs. Adoniram Judson in Burma and Mrs. Asa Thurston in the Sandwich Islands.

MRS. ANN HASSELTINE JUDSON.

Among the earliest pupils in the famous academy in Bradford, Mass., was Ann Hasseltine, a brilliant, attractive girl. As she looked back on her schoolgirl life later her sensitive conscience convicted her of being "gay and careless," but one of her classmates speaks of her "keen wit and lively conduct," which made her a favorite with all. A sentence in Hannah More's book on "Female Education,"—"She that liveth in pleasure is dead while she liveth,"—and the reading of *Pilgrim's Progress* led to more serious thoughts, and to her admission into the church at the early age of seventeen.

Four years later the State Association of Massachusetts was held in Bradford, her native town. At this meeting were four young Andover students on fire with zeal for foreign missions, and the organization of a society to promote the cause was the burning question in various sessions. One of these students, Adoniram Judson, was one day entertained at dinner at the house of Deacon Hasseltine, and according to the old New England custom, his youngest daughter, Ann, waited upon the table. She was naturally interested in the young student whose missionary schemes were so much discussed, and he, forgetting for the moment the great work to which he was called, and even his dinner, then and there composed a sonnet to her charms. The acquaintance thus formed soon led to an offer of marriage. It was a momentous question for a girl of twenty-one to decide. No woman had ever gone from America on such an errand. No one had thought of it except Harriet Newell, who was soon to consider the same question. No one dared advise her to go, and no one could persuade her to stay, and it

was of her own decision that she said, "Behold the handmaid of the Lord: be it unto me according to thy word." They were married February 5, 1812, and embarked with Mr. and Mrs. Newell on the Caravan for India.

The trials of these early missionaries through the hostility of the English East India Company and opposition from government officials is well known. Driven from one place to another, at last, to escape arrest in India, and since there was no vessel to take them to any other place, they sailed from Madras to Rangoon, in Burma. During their stay in India they were led to adopt Baptist principles,—a step which cost them much in separation from the society which sent them out and in the criticism which followed. The event, however, resulted in the establishment of the Burman Mission and the organization of the Baptist Missionary Society in America. Of their going to Burma Mrs. Judson writes: "We cannot expect to do much in such a rough, uncultivated field, but if we may be instrumental in removing some of the rubbish it will be a sufficient reward. I have been accustomed to view this field of labor with dread and terror, but I now feel perfectly willing to make it my home for the rest of my life. Our lot is to be cast among pagans, among barbarians, whose tender mercies are cruel."

An account of the progress of the mission in Burma is not the province of this brief sketch. One says of her: "In all the work of the mission Mrs. Judson was a genuine helpmeet to her husband. She not only managed the domestic affairs of the home, but she taught the Burmese women and children, besides writing tracts and assisting in the translation of the Bible,—being herself an apt scholar in the language, and commanding her time with marvelous ability and wisdom." Her arduous labors proved too much for her health, and she was obliged to come to America for recuperation, arriving in New York in September, 1822. At that time there were no women's missionary societies eager to hear her story of mission life, but she occupied her time in extensive correspondence and in writing a history of the Burman Mission, afterwards published in this country and England. Dr. Wayland, who made her acquaintance during this visit, says of her: "I do not remember ever to have met a more remarkable woman. To great clearness of intellect, large powers of comprehension and intuitive female sagacity, . . . she added that heroic disinterestedness which naturally loses all consciousness of self in the prosecution of a great object."

When Mrs. Judson reached Calcutta on her return there was much hostile feeling between England and Burma, and friends in Calcutta tried to dissuade them from going back to Burma. They felt that their work was in that country, however, and went on their way, "trusting in the great Arbiter of life and death for protection." Meantime the mission had been

reinforced, and it was thought best for Mr. and Mrs. Judson to remove to Ava, the capital, while Dr. and Mrs. Price and the others were to remain at Rangoon. At Ava they built a little cottage outside the town on land given them by the king, where Mrs. Judson started a school with three little girls, two of them sisters, whom she named Mary and Abby Hasseltine. Soon afterwards war with England was declared, and for nearly two years nothing was heard from the little band of workers in Ava. We who remember so vividly the anxiety over missionaries in China in 1900 can imagine the anxiety, the alternate hope and despair, of friends in America during this long silence. We can appreciate also the relief and joy when at last they were found to be safe and well in the English camp.

For the description of events during these years we cull from Mrs. Judson's carefully kept journal. Soon after war broke out the missionaries were suspected of treachery, and orders were given for their arrest. Mr. Judson was seized one day while at dinner by soldiers and "a spotted-faced executioner," painfully bound with cords and dragged to prison, while Mrs. Judson was confined to the house under a strong guard. She had in the house with her a most faithful Bengali cook, their second convert in Rangoon, who proved an invaluable help in her trials. He followed Mr. Judson and his captors and brought back word that he had been taken to the death prison. Mrs. Judson had made a few friends in Ava and was known at the palace, and never once through all the nineteen weary months that followed did she remit her efforts for the release of the prisoners,—Dr. Price, their associate, being confined with Dr. Judson. By constant application to the governor, the queen, the prison officials, she at last obtained permission to visit the prisoners. Day by day in the burning sun she walked two miles from her house to the prison to minister to their wants. An English prisoner with Mr. Judson wrote the following tribute, which was published in a Calcutta paper after the war:—

"The overflowings of grateful feelings on behalf of myself and fellow-prisoners compel me to add a tribute of public thanks to one . . . who contributed in every way to alleviate our misery. While we were all left by the government destitute of food, she, with unwearied perseverance, by some means or other obtained for us a constant supply. When the tattered state of our clothes evinced the extremity of our distress she was ever ready to replenish our scanty wardrobe. When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to government, which brought respite from our galling oppression.

"Mrs. Judson was the author of those eloquent and forcible appeals to the

government which prepared them by degrees for submission to terms of peace never expected by any who knew the hauteur and inflexible pride of the Burman court. And it was unquestionably owing in a chief degree to these appeals that the untutored Burman was finally made willing to secure the welfare and happiness of his country by sincere peace."

During these months Mrs. Judson's little daughter, Maria, was born, and after Mr. Judson was removed from Ava to Amarapoora, whither his devoted wife followed him with her baby in her arms, her strength gave out, and she lay two months on a bed of sickness. If it had not been for the faithful Bengali servant they might have died.

Relief came at last, and Mr. and Mrs. Judson and little Maria were taken on a gunboat to the English camp and tenderly cared for. A few months afterwards Mrs. Judson was seized with violent fever, and October the twenty-fourth, 1824, she breathed her last, at the age of thirty-seven. She was buried near her home, under a large topia tree, on a beautiful green bluff overlooking the sea. A few months later little Maria was laid beside her.

MRS. LUCY GOODALE THURSTON.

"Will Lucy, by becoming connected with a missionary, now an entire stranger, attach herself to a little band of pilgrims and visit the far distant land of Obookiah?" This question was asked eighty-three years ago the eighteenth of September of a young teacher in a district school in Marlboro, Massachusetts. The questioner was a cousin, Rev. William Goodell, afterwards one of the early missionaries in Turkey, who had called during the noon intermission for an earnest talk on the subject. They parted at the schoolhouse door, and the teacher was left to struggle alone with the overwhelming proposition that had been made to her. She was six miles from home, and alone with her Saviour she made a decision: "If God will afford his grace and afford an acceptable opportunity, Lucy and all that is hers shall be given to the noble enterprise of carrying light to the poor, benighted countrymen of Obookiah." In less than a week Mr. Goodell had brought about an interview at her father's house with Rev. Asa Thurston, and the two of similar aspirations, introduced at sunset as strangers, parted at midnight as interested friends. About three weeks from that time they were married, and eleven days afterwards embarked on the brig *Thaddeus* for the Sandwich Islands. They were accompanied by Mr. and Mrs. Hiram Bingham; a physician, Dr. Holman; two schoolmasters, Messrs. Whitney and Ruggles; a printer, Mr. Lornus; a farmer, Mr. Chamberlain; and three Hawaiian youths who had been studying at the school in Cornwall, Connecticut, Thomas Hopu, William Zenin and

John Honuri. This little band of workers were organized into a mission church before they left.

After a voyage of one hundred and fifty-seven days, covering eighteen thousand miles, the island of Hawaii loomed up before them, and joy and gratitude filled their hearts. As Mrs. Thurston was looking out of the cabin window at a canoe full of chattering natives, one of them gave her a banana, and in return she gave them a biscuit. "*Wahine maikai*" (good woman) was the reply, and so she began to win the hearts of the people whom she was afterwards to win for Christ. It is a well-known fact that while the missionaries were on the sea a revolution had occurred on the islands. The degraded inhabitants, impatient of any restraint whatever on their passions and appetites, wanting no check to their wickedness, had risen in rebellion against the king and the priests, had destroyed their temples and burned their idols. They had abolished a controlling although a most oppressive law, called tabu, by which this and that was forbidden, either by general usage or at the caprice of the king or priests. Thus was seen the amazing spectacle of a nation which had thrown away its religion and disowned its gods, and was wide open for the entrance of the gospel of the lowly Nazarene. The degradation of the people was appalling. They were incredibly licentious. Husbands had as many wives as they wished, and wives as many husbands. There was no family life. Two thirds of the children were strangled at birth, and others given away to anyone who would take the trouble to care for them, and parents when old or feeble were buried alive to be rid of them. In huts made of a few poles covered with grass, with a mat for furniture, they lived the life of beasts. Into this mass of iniquity stepped our pure, sweet New England school-teacher bride. Surely the sacrifice was not a small one.

Some of the chiefs and members of the royal family, having occasionally come in contact with Europeans visiting the islands, were outwardly on a much higher level than their people, and to them the missionaries turned, being kindly received. From the beginning the missionary wives were earnestly working among the women. Dr. Bingham writes: "Just look into the straw palace of a Hawaiian queen in the first or second year of our sojourn among them, and see a missionary's wife waiting an hour to get her to turn from her cards to try on a dress for which she had asked. Then on trial, her laconic and supercilious remarks: 'Too tight.' 'Off with it.' 'Do it over.' Then see her resume her cards, leaving the lady tired and grieved, but patient, to try again; and when successful, to be called on again and again for more." Two years later Kamamalu, Kapiolani and many others threw around them an air of rising consequence by the increase

of articles of foreign clothing and furniture,—a chair, a table, a workstand, a writing-desk, a bedstead, a glass window, partitions, many things that had attracted their notice in mission families. Among the women were some remarkable characters,—Kapiolani, the “Heroine of the Volcano,” Haahumann,* the wise regent from 1819 to 1832, and others whom we have not space to describe.

The progress of the mission was rapid. In six years the language had been reduced to writing, the Bible translated, wooden houses and churches built. In all the nearly fifty years of her husband’s life in the Sandwich Islands Mrs. Thurston shared his trials, went with him on his long missionary tours on foot and equaled him in heroism. She taught the Hawaiian men to love their wives and their Saviour; the Hawaiian women to fear God and honor their husbands; the Hawaiian children to obey the Lord and their parents. So she carried into the huts of that dark land these blessed words, “Love, Virtue, Home, Jesus, Heaven.” The blessing of the “Great Awakening” which occurred in 1836–1838 is a well-known marvel in missionary history.

In the third year of the residence of the missionaries on the islands Mrs. Thurston and her associate conceived the idea of endeavoring to elevate the female population by meeting with them every Friday, hoping to “form a healthy moral atmosphere in two rooms eighteen feet square, where natives were allowed to tread.” Later this meeting was formed into a society, in which whoever wished to join must forsake all their former vile practices, pay an external regard for the word and worship of God. They must uniformly have a full covering for their persons both at home and abroad, and follow whatever is lovely and of good report. In two years the membership of this society increased from seventy to fifteen hundred, and afterwards to twenty-six hundred. If only our own Friday meeting could be as successful for our own time and needs, what a power would go from it for the kingdom of God!

In common with missionary mothers, her great anxiety was for her children. At first there was no way to send them to this country, and the devoted mother strove heroically to shield them from the terrible influences about them. They were forbidden to learn a word of the Hawaiian language, and the natives understood they were not to use it with them. Church services and school hours were held for them in their own home, and by unceasing watchfulness they were kept from contamination. After a service of twenty years it became evident that their best good required their removal from the islands, and after a desperate struggle it was decided

* See *LIFE AND LIGHT* for July and August, 1882.

that they should go to America. It was a costly decision, which brought on an attack of paralysis which laid her for eight weeks on a bed of sickness. Then she presented her request to the mission, which closed with the sentence: "If it please this mission and we have found favor in their sight, and if the thing seem right in their eyes, that they permit me to conduct my children across the ocean to the land which is theirs by birthright; to a land of industry, of civilization and of Christian institutions." Mr. Thurston felt that he ought not to leave his work, and the mother set sail alone with her children for the long voyage, returning to her husband the next year without them.

In Honolulu.—After forty-eight years in the islands, at the age of eighty years, Mr. Thurston went to his reward. For more than two years she remained alone in her home, "like a cocoanut tree stripped of every leaf." At that time a widowed daughter and her three children went to her mother. Twelve years afterwards there was a joyful reunion of husband and wife in heaven, and two weary bodies were lying in one grave in Honolulu.

Our first article in connection with the topics in *Via Christi* comprised brief sketches of two early women martyrs. Surely these women, and the long line of those who have followed in their train, are just as truly martyrs as the famous Blandina and Perpetua.

Oh, that we were worthy to follow in their train!

CHINA.

PAGODA ANCHORAGE BIBLE WOMAN'S TRAINING SCHOOL.

BY EMILY S. HARTWELL.

THIS new name was adopted by our mission during the past year as expressing more truly the purpose and work of our Bible schools for women in the various districts. In this school the gentle, refining influence of the consecrated teacher, Mrs. Lau, has been a source of joy and blessing during the year. She is the wife of our Iang-seng pastor, and the school has been held in the chapel building, which has also served as parsonage and day school.

Changes in assistant teachers during the year fill us with all the greater gratitude for the help Dr. Stryker has rendered the school by discovering the difficulty with the eye-sight of Mrs. Lau's daughter-in-law, whom we hope will fill this position another year. The value of a thorough oculist, as Dr. Stryker is, cannot be overestimated in its helpfulness to equip these



Mrs. Ding and Daughter,
at Diong-loh.

Mrs. Lau and Daughter,
at Pagoda Anchorage.

Mrs. Go-chung,
at Chang-chong.

THREE PASTORS' WIVES IN PAGODA ANCHORAGE FIELD.

Bible workers, many of whom have been in great need of her professional aid.

One of the eighteen women who entered at the opening of the year went home early in the year on account of delicate health, and before the summer was over had gone to her long home. Two others also left the school for health reasons. Of the fifteen who finished the first term three came from Diong-loh city, while of the twelve others each represented a different town or village, showing how representative the school really is.

As funds were very limited, and it seemed best to use them only for those who gave promise of becoming permanent workers, as a large proportion seemed able to do, a few were sent home to study in station classes at the close of the first term. The value of station classes to test the women before entering the Bible school is very great, but in so vast a district, with so many places unsupplied with station classes or Bible women, some must be tested at the Bible school itself.

Two very capable women went out as workers at the end of the first term. Each had studied previously at the Ponasang Girls' School, so took a shorter course at the Bible school. Chiu-ging-cia, a young widow, went to her home, Muoi-hua, by the sea, and soon collected a delightful day school of eighteen girls, who came with no financial aid and did remarkably well in their studies. The other, Bing-heng-sing, is the wife of a preacher in a place newly opened, and went to her own home, where she has worked as Bible woman, and hopes to have a station class of women later among those beginning to come to the chapel as learners.

Although in the second term but eight of those most promising remained in the school, the term was shortened on account of shortage of funds. It is, however, impossible for one missionary alone to carry on a Bible woman's school satisfactorily and have oversight of Bible women and station classes scattered over a district of five hundred square miles. It is imperative that more missionaries be sent to help in this great work.

I had planned that in case no financial aid came during the year to close the school early, so as to have the best season left for touring. Miss Borts and I had also arranged that the Woman's Annual Meeting for this station, the first ever held in the Pagoda Anchorage Station, should come at the close of the second term, so all the women in the school would be present.

Fourteen of the earnest Christian workers came from other places and spent a week with us, talking over the things of the kingdom. Our friends from Foochow came down to help, Miss Newton coming for the first session, and reading helpful papers on the "Quiet Hour" and "How to be Strong Christians."



FRIENDS AT THE WOMAN'S ANNUAL MEETING, FOCHOW.

Mrs. Pastor Ding, of Ha-buo-ga, the tireless treasurer of our Chinese Woman's Home Missionary Society, gave a half day of valuable information and stimulus in support of this work. Miss Woodhull gave us a most helpful talk on how to teach the life of Christ, full of practical experience in her own Bible school at Foochow. Dr. Whitney gave a comprehensive and spiritual address on the most important subject of redemption, while Miss Chittenden gave a series of rich thoughts on the power of the Holy Spirit, which we turned into a practical channel by a half day given to foot-binding. It was full of live discussion and testimony to the overcoming power of God in actual lives, and one dear old mother in Israel went home to unbind her feet, and within three months has led six others to follow her aged example.

My father (Mr. Hartwell) gave a careful and convincing address on the evils of intemperance, which was ably supplemented by pastor Lau in a talk on the evils of opium and tobacco, dwelling upon the latter as an evil habit which Christian women in China must relinquish themselves, and lead their husbands to do the same. Great interest was shown by the women, and all who had not previously bought pledge buttons did so, and some have since persuaded their husbands to give up tobacco. We hope their good example will help others do the same.

Following the temperance talk, Mrs. Guang-bing, Miss Woodhull's helper and the Secretary of the Home Missionary Society, read her report of that society and also a helpful paper on "Cleanliness and the Care of Children," which was the link to bring us to the delightful kindergarten afternoon Miss Brown gave us. All were invited to spend the afternoon at Miss Borts' girls' school while Miss Brown talked, and with paper and scissors also taught the women and older girls how to fold simple kindergarten forms to illustrate Bible stories. She also taught the girls some kindergarten songs and games, and, with refreshments, the Saturday afternoon variation brought all our hearts nearer together.

On Sunday my father preached on the position of women in the early church, Romans, sixteenth chapter, and followed with an impressive communion service. Sunday afternoon all were invited to Miss Borts' school again to a very interesting Sunday-school service, and the week closed with a live Christian Endeavor meeting in the church Sunday night, with good thoughts gathered during the week. Supplementary papers and reports of work over the wide field had been given during the week, and ample time allowed for discussion and prayers, and all went home filled with strength and inspiration for practical work in their scattered and lonely fields of service. We ask your earnest prayers for these noble souls out on picket duty on the very outskirts of the army of the Lord.

TURKEY.

GIRLS' BOARDING SCHOOL, ERZROOM, TURKEY, 1901-1902.

BY MISS AGNES M. LORD.

THIS year will long be memorable in the history of the Girls' School for the trials it brought, but more especially for the great blessing which came as their result.

We were scarcely well started in the school year when, on November 8th, we were turned into the street by a succession of heavy earthquake shocks. For several weeks we were obliged to live in tents, until the weather became so severe as to make it impossible. In two weeks sixty-two shocks were recorded, some of them so severe that fifteen hundred houses—mostly of the poorer sort—were rendered uninhabitable, and some lives lost. The shocks have continued at short intervals all through the year to the present time (July), and have been a great strain upon the nerves. The quiet behavior of the girls and their trust in God's care through all these trying times has proved the reality of their Christian faith. Some remarked that our tents were the only ones where there were happy faces in those days of anxiety. Our lessons were continued without interruption, save the first day, and school was regularly reopened ten days after the first shock, though all the other schools in the city were suspended for a much longer time.

The earthquake did not affect the schools unfavorably as regards attendance, but the nervous strain has told somewhat upon both teachers and pupils. Still, we can but acknowledge that the Lord was in the earthquake, and "behind a frowning providence" he did hide "a smiling face." Our old school building was so injured as to be pronounced dangerous by the public inspector, and we were ordered by government to tear it down. Under these circumstances we were able to get permission to rebuild in an incredibly short time. February 8th, just three months from the day the earthquake turned us out of home, the permission, signed and sealed, was in our hands. The insurance, too, aided greatly in raising the sum required for a new building. The W. B. M. I. voted what was needed in addition, and the building was commenced at once. On May 15th, when friends from Bitlis and Trebizond were with us, the ceremony of laying the corner stone took place. The building is now nearly ready for the roof, and shows itself a substantial edifice, well suited for its purpose. As we watch its growth from day to day, and think of the remarkable way by which it has been made possible, we praise God for his wonderful works to the children of men.

Our new school building is, of course, the event of the year. The school itself, being turned out of the old accommodations, has all been crowded

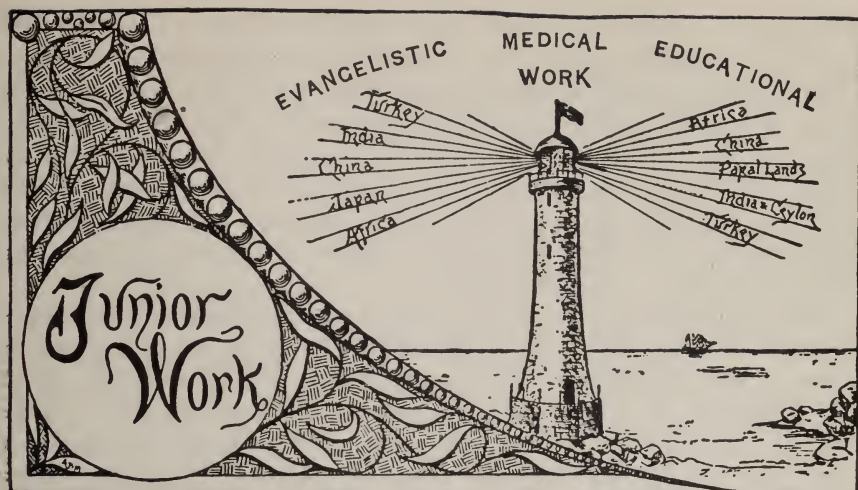
into the mission house; every outbuilding, every hall, every corner has been crowded to overflowing, one room serving as dining room, school-room, gymnasium, ironing room and dormitory all in one. But in spite of these unsatisfactory arrangements new pupils have been coming in, so that, although we lost many who moved away from the city during the year, at the close of school our number was one hundred and forty-two, —twenty more than last year,—with an average attendance of one hundred and thirty. In regard to progress in their studies, there has not been a year in which there has been such a spirit of obedience, diligence and general enthusiasm in their work. The report cards, especially of the high school pupils, show a decided advance.

The Christian Endeavor Society has been, as always, the great blessing of the school. The suffering caused by the earthquakes brought unusual opportunities, to which the members gladly responded. About two hundred and eighty calls were made during the winter and spring upon the sick, and in almost every case some material aid was given,—rendered possible by gifts from outside friends,—as well as the comfort of God's Word, with prayer and song. The members contributed to buy a rug for the pulpit as an Easter gift. The collections of the monthly missionary meetings amounted to about \$32. A concert given at the close of school brought about \$25 in addition, making in all \$57. This goes to support our famine orphan in Mrs. Hume's school in Bombay, help pay the salary of one of Mr. Hagar's Bible women in the South China Mission, as heretofore, and enlarge our horizon by taking an African child as our protégée.

The greatest joy which has come to us this year was when communion was observed in May, at the time our Bitlis friends were with us. Without a suggestion from anyone, five of our girls, one of our servants and two of our teachers who were last year's graduates expressed a wish to be examined for admission to the church. They were received with thirteen others on communion Sunday.

With the exception of the Turkish, no other schools had any public examinations this year. Ours were held as usual. The room was packed beyond its utmost capacity from beginning to end of every session. The parents were most kind and cordial in their thanks. For the closing concert it was not possible to sell tickets to all who wanted to buy. This was the fruit of the chorus practice of the year which Mr. Stapleton had conducted for our alumnæ meetings, supplemented by a cantata by the schoolgirls, a bell drill by the little ones, toy symphonies and trios.

As we close another school year, our hopes are higher than ever for better results in the future, and our gratitude beyond expression to the Lord who hath done great things for us, whereof we are glad.



— To give light to them that sit in darkness Luke 1:77 —

TURKEY.

UNKNOWN HEROINES.

BY DR. CAROLINE F. HAMILTON, AINTAB.

ONE of my first acquaintances in Aintab was a forlorn little woman, who always had a cough, and who looked at me pathetically with her one eye, as she asked for cod-liver oil. She rarely mentioned home affairs, but would come for her oil, a few bottles of which enabled her to drag through a winter. When warm weather came she would disappear from sight. But poor food and a miserable house did not help the frail creature to battle against disease, and on my return from vacation, last fall, I found that Melek—the Turkish for angel—was decidedly weaker. The cough would scarcely allow her to speak, and she could not leave her bed. Such a pitiful small home! Low and rough, only the one tiny room, and one corner of this was taken up by the loom at which her husband worked, when he could get any weaving to do, while a second corner was occupied by the rude fireplace. There was no storeroom, and no need for one. Melek said that they had no wheat in store for the winter, and that her only food was bread, but that they had a few pickled peppers, and she could dip her bread in the watery vinegar and make it more tasteful. She once told me that her husband could go to the prayer meeting held in the neighborhood and there forget his hunger.

During the winter, while our soup kitchen was open, the poor little woman was supplied with milk or soup and good bread, and since that was closed, because we had no more money, she had had milk from our milkman. She tells me of her cough and other troubles, and of the hard times they have, but not one word of complaint is uttered, and her courage and patience are wonderful. Month by month she has grown weaker, and the tired body is nearing home. She is a Christian, and I love to think that the Lord has a place prepared for her, and that she will know no hunger there, for "the Lamb . . . will feed them."

About Easter time I was asked to see a poor woman who was reported to be very sick. I found that it was the twelfth day of her illness, and the illness double pneumonia. Her face was fairly purple, and every breath was a struggle. She could not sleep; she could not even lie down, and yet she must nurse a tiny, wailing baby. I saw that they were very poor,—so poor and so neglected that it took all my courage to sit down on the bed and to examine her chest.

On my second visit a neighbor sarcastically remarked that my patient was keeping the Lenten fast well, as she had not had one mouthful of food all that day. With fever that burned her life away, coughing with every breath, nursing a fretful baby, and absolutely nothing to eat! Yet that poor soul had not uttered one word of her needs. Milk as well as medicines were furnished, but she was too weak to rally, and was soon released.

Another heroine went home to heaven this very morning. I first saw her last October, a bride of only two months, but so ill with pulmonary tuberculosis that I did not think she had many weeks to live. It was not right to conceal the truth, and I told her how ill she was. She listened very quietly, and though hope would revive, now and again, as short periods of comparative comfort were given her, she would look up into my face wistfully and say, "But you do not think I am better."

The winter passed and the spring came, and Osanna was still with us suffering untold things. Sometimes I could scarcely bear to see her agony, every breath requiring such action of chest and shoulders that she was utterly exhausted. The heart grew so weak that every part of her body became fearfully swollen, and for weeks she could only get snatches of sleep, her head bent forward on a pile of cushions. Human help could avail nothing, but Osanna used to look so hungrily for my coming, that I continued to visit her, and many talks we had about heavenly things. Her mother, sisters and neighbors were often in the room, and I feel sure that the long, patiently borne suffering, and the peace and resignation they daily beheld, will influence their lives.

There is one house I always like to visit,—the house of the bravest and cheeriest patient I have ever had. It must be four months since I first saw Zumrud Baju. The baby was only a few days old, a fretful, frail little thing, and the mother sick with dysentery. There was high fever, and the tongue so heavily coated that the poor woman could scarcely swallow. Of course they were poor, and the husband was a lazy man who did not want to stir. Milk and broth were luxuries quite beyond their reach. When I promised milk and soup from our soup kitchen, the poor woman was too grateful for words, and through the winter storms and cold a bright-eyed girl of ten years—her mother's nurse—went daily for the precious food.

The dysentery finally was conquered, and I had hopes that Zumrud would soon be on her feet again. But the long illness had affected the kidneys, and dropsy developed—increasing so rapidly that recovery seemed impossible.

The father injured his hand so that he could not work; they sold everything that could be spared from the house, and day by day the mother failed in strength. But poverty and pain could not daunt that brave soul. She could not raise herself in bed; her only food was that supplied from our soup kitchen; but her faith and patience grew from day to day.

One day I found that a new trouble had come. The house rent was due, and the landlord said they must pay at once or leave the house. Zumrud told me that she had cried, but I saw no tears, and she cheerily said that God would find a place for them. Then the soup kitchen had to be closed, and some way must be found for providing my patient with milk.

At Easter even the poorest people make some shift for a new garment, and I knew what it meant when the dear woman said to me that her boy came and sat down by her pillow, telling her that if she would only get well it would be enough of Easter for them.

To my astonishment and joy decided improvement has now begun. Rich milk, morning and night, has helped wonderfully, and at every visit Zumrud tells me of some gain. To be able to raise herself alone was delightful; then to bend her knee, and now she can creep to the door. It is a pretty sight to see her call the children and neighbors to rejoice with her over every new achievement. And in that poor, small room, neighbors—both Turks and Armenians—have been gathered for reading and prayer. Zumrud cannot read a word, but she lies and smiles upon them as some good woman gives the gospel message. An unlettered saint; but one of those who have passed through great tribulation.

These are some of the women I have met in my city work. The world would not count them heroic, but as I look at their surroundings, their poverty, their sufferings, and witness their brave endurance and faith and cheerfulness, I hold them to be heroines.

HELPS FOR LEADERS.

DEFINITE WORK FOR CHILDREN.

BY MISS HELEN S. LATHROP.

HAVE you, leader of the Mission Circle, planned out a course of action for the small people this year? In mission work, as in so much of our social life, we reverse the processes of nature; we plant in the fall and reap our harvest in the spring, and it is now that the seeds of wise activity and wide purpose should be in the soil if we would gather an abundant treasure. Are you cultivating new ground by hunting out and winning new children? If other attractions have made the attendance small on Saturday afternoon try some other day after school or Saturday morning, which has proved a most acceptable time in some places. Have you definite ideas of study and work and giving for these children? If you have not made your own programmes use the monthly studies on India the *Dayspring* will furnish for the next six months, and do give the children the *Dayspring* this year if you never have before. If in your circle the children work with their hands, have them make articles that will be useful in some particular field, and let them realize with every stitch whom they are working for, rather than to simply make something for somebody, and see if their enthusiasm does not increase. Let them know, too, for what their money is to be given. Your Branch treasurer will give you some definite bit from her list of pledged work, or ask your secretary for junior work for information and material concerning the special work the Board asks of the children each year. If you are familiar with a definite need your circle can relieve, you will easily fill their hearts and minds with it. How do you plan to get your money? If by an entertainment it would best be of a missionary character. There are songs and dialogues, the very learning of which will leave clear impressions of the reason for learning them. If you are to have the sale the children love to give, do not let them think that in itself is the end of the winter's work. If you can make the reason for the sale as real as the giving of it you will later on find more money coming in better ways. Teach your children to give systematically; make calendars to hang beneath the mite boxes so the days can be checked off as the gifts go in. Do not ask all to give an equal sum. Quarters come to some as easily as pennies to others, and even the little ones can be taught the only equal standard for their giving is regularity and unselfishness. So, with definite lessons to learn and with definite work to do, may our garden of children yield this year a rich harvest of new life for the Lord's work.

EXTRACTS FROM RECENT LETTERS.

FROM MISS STELLA N. LOUGHRIDGE,* TALAS, TURKEY.

ANOTHER school year has just been closed, and it is felt to have been a successful year. The girls' school has been larger than in previous years, the attendance being eighty-two, of whom fifty-eight were boarders. The larger part of the pupils are Armenians, though the Greek number is growing. Our teaching force numbers four teachers, who give all their time, besides a regularly employed music teacher. One or two of the teachers of the boys' school and the pastor teach a few extra classes. Almost all of the teaching of late of necessity has been done by native teachers, but in the future we expect to have a larger part done by American teachers.

Our closing exercises took place on the 19th of June, and were held in a large tent made for the purpose. We had no graduating class, as a year has been added to the course of study. Our programme consisted of a prize contest in recitations, a flower cantata and a gymnastic drill, interspersed with a plenteous allowance of music. As is usual, the closing programmes of the American schools were events of much importance, and an audience of seven or eight hundred people presented tickets of admission, and sat quietly attentive throughout the somewhat long programme.

One very interesting feature of those last days of Miss Closson's stay among us was a reception, where many of the old pupils had the opportunity of a last meeting with her. Many were gray-haired women, and had seen much of life since those early days, but the memory of those days and the lessons they had learned from Miss Closson were still fresh in their minds. I almost felt myself to be in a college alumnae circle in America as I listened to their reminiscences, for though there was much that they said that I could not understand, yet I knew by their merry faces and their sometimes filling eyes that they were recalling things that had made their lives bright and pure. We realized then as never before the meaning and power of a life spent for the women of this country as Miss Closson's has been spent.

FROM MRS. ALICE GORDON GULICK, MADRID, SPAIN.

A careful study of the property for the new premises for the International Institute in Madrid now belonging to the corporation has led to the following recommendations:—

I. That the house be renewed and fitted up as an administration building and for the use of advanced classes.

II. That a recitation hall be built as soon as possible, in order that the remaining students, now in Biarritz, may be transferred to Madrid.

*Miss Closson's successor as principal of the Girls' School.

III. A dormitory should also be provided, and it would be economy to build all at the same time. If not, a flat or flats must be hired for living purposes.

IV. A gymnasium and laundry are absolutely needed.

This plant will mean the establishment of a powerful influence for good in Spain. It will relieve the directors of much anxiety, and they will be free to devote the few remaining working years to its development. The instructors will have conveniences for work which will lessen the strain which they have borne nobly for many years. The students will be in hygienic quarters, and can accomplish their daily tasks without friction from lack of conveniences of life. The evangelical friends of Spain will rejoice in the fulfillment of the promise that was made to them and their children thirteen years ago. The great cosmopolitan community of Madrid will look on with interest at the evolution of a college for girls, and the leading professors will then give a hearty sympathy and possibly co-operation.

In the name of the Lord we urge Christian friends to come in and occupy the beautiful spot of ground he has provided in the capital of Spain, placing there a thoroughly equipped Christian college.

A tabulated statement has recently been prepared which proves that a large per cent of the graduates of the International Institute have been engaged in Christian work as teachers, translators, missionaries, or pastors' and teachers' wives. They expect to work in some such way, and are disappointed if they are obliged to turn to secular employment.

There is a wonderful opportunity before the churches of the United States, which becomes even more evident as the years pass. The thought that in "Old Spain" girls are pressing forward to be educated for Christian service should stir the hearts of the stewards of God's money to immediate action in their behalf. No appeal in words can be greater than the need.

FROM MISS JULIA GULICK, MIYAZAKI.

The Student Volunteer League, of Japan, held a meeting here last week, which was very interesting and encouraging. There are one hundred and ten Volunteers in Japan, more than half of whom, I think, must have been present at the meeting. The Y. M. C. A. secretaries—three of them—and several teachers in government schools who came out under the Y. M. C. A. were of the number, together with a large proportion of the younger missionaries. The earnestness and hopefulness of these young people, together with their sense of responsibility for securing Japanese workers for our needy fields, was most encouraging. That was the special subject, in its various phases, which occupied most of the attention at all three of the

sessions. The points emphasized were the importance of prayer and personal work to bring the Christian youth of Japan to a sense of the need for them in the direct work and the honor it is to be so used of God.

On August 9th there was quite a celebration of the coronation here—Episcopal service in our Union Church in the morning, at which a Canadian Methodist gave an eloquent address, a lawn party for British friends in the afternoon, and a concert in the evening. Fortunately the rain, which has fallen almost continuously for seventeen days, stopped during most of Saturday, the 9th, and all of Sunday. But it came down in torrents again on Monday, and to-day a fine rain has fallen all day.

EXTRACT FROM ANNUAL REPORT OF WOMAN'S WORK, TIENTSIN STATION,
NORTH CHINA.

The girls are very faithful to their Christian Endeavor pledge. They meet every Sunday morning. The foreign teacher is always present, and takes part as a member, but the girls appoint their own leaders, and conduct the meetings very well.

During the year two girls have been baptized and five received on probation. People are often tempted to question the depth and sincerity of a child's faith, but during the recent troubles our Christian school-children were again and again a comfort to their elders. Just one instance. Ch'uin Hua is one of the younger girls in our school, very bright and obedient. At the time refugees were coming in from our Hu Chia Ying station, May, 1900, she was about nine years old. Her grandfather, over seventy years old, came in great distress. The Boxers had offered to spare his home if he would say he was not a Christian. "How can I say that? I believe in Jesus Christ." They threatened his life if he did not recant. "I am a Christian; I worship the true God." They stole everything of value, and then burned his house. He came to us in a pitiful condition. His daughter was employed in a family in our compound. She wept as he told of the loss of their home and their earthly all. Little Ch'uin Hua put her arms about her mother, and said: "Don't cry, mamma. If our home is burned, we have a heavenly one. They can't burn that."

It is impossible to close this report without speaking of the open doors we have been unable to enter, the opportunities neglected for lack of workers. Touring has been impossible. Station classes for women could be held with great advantage in Ching Hai and Laofa as centers, as well as in the home station. Day schools ought to be established as soon as possible in each of our out-stations. There is an opening for one now in Tientsin native city, and Mrs. Chao, one of our former pupils, is perfectly competent to

teach it. We cannot sufficiently emphasize the crying need for another single lady to take charge of woman's work. It is impossible for one lady to properly look after a girls' boarding school and woman's work at the same time. One can do a little in Tientsin, but the country work is necessarily left undone, and our work crippled in consequence.

The opportunities for work have never seemed better or the future brighter with hope and promise. God grant that the church at home may hear a voice crying, "Awake, thou that sleepest," and awaking to her great responsibility, as she sees the boundless opportunity before her, may give freely of time, money and strength, of all that she holds most dear and precious, to the end that all may hear the good tidings of great joy, from the least to the greatest, and the kingdoms of this world may become the kingdom of our Lord and of his Christ.

Our Work at Home.

HOW TO STUDY "LUX CHRISTI."

BY MRS. CAROLINE ATWATER MASON.

IN suggesting practical methods for the use of the handbook on India presented by the Central Committee for 1903, it becomes necessary to divide the subject according to the time allotted and the resources commanded by different organizations.

A thorough, systematic study of the theme in all its manifold perplexity, the mythology, history, economic and social conditions of the people of India, and the growth of Christian missions among them, can hardly be accomplished in less than twelve meetings. This number would give opportunity for working up many special themes in original papers, for systematic reading of the authorities and references suggested, for studies in architecture, literature, etc., and would yield a fairly exhaustive and intensely interesting course of work, such as is pursued by literary clubs of a serious order.

It is perfectly understood, however, that while most literary clubs sustain fortnightly meetings, very few foreign missionary societies hold their meetings more frequently than once a month, and that the summer months are omitted from the schedule. There should, therefore, be an arrangement of the work suited to those who can command but nine meetings.

Yet, again, many of our women's organizations are commingled with home missions, domestic missions, aid society work, and other elements which cut down the number of foreign missionary meetings available to six. To circumstances like these *Lux Christi* must also adapt itself. All this has been foreseen in the preparation of the book; and while the best results must infallibly yield themselves to the most thorough study, it is believed that the material is in such shape as to furnish six programmes, which shall prove full of varied interest and essential enlightenment. The Central Committee has already issued an attractive programme to meet this demand.

We will now touch upon several schemes of study to be pursued in six, nine, and twelve meetings. Let it be premised that the wall map of India and a set of the singularly fine Indian pictures, which have been published by the committee, are indispensable adjuncts to all three of these courses. The price of the former is twenty-five, of the latter, twenty cents. It may be added that if not absolutely necessary, it is at least highly desirable that each person who participates in the study should own a copy of *Lux Christi*.

Beginning with the shortest course, that to be covered by six meetings, two facts become at once obvious: (1) Each meeting must cover the ground embraced by an entire chapter of *Lux Christi*.

(2) As the contents of each chapter have been most severely condensed from scores of different sources, and only essentials presented, it will hardly be possible for those taking part in the programme to condense their study into smaller compass, and there thus arises the unavoidable necessity for following *Lux Christi* very closely.

Undoubtedly the ideal method here would be that followed by classes using a text-book in school; viz., the text to be carefully studied and the gist of it given in their own words by different members in answer to questions from a leader. When this cannot be successfully carried out each chapter can be read aloud, each division of a subject being read by a different person. In any case the writer would advise the interspersing of the divisions of the chapters proper, by appropriate selections from the extracts given at the chapter ends, by the distribution and delineation of pictures,



MRS. MASON.

both those in the set already mentioned, and others appropriate to the theme in hand, gathered from all sources accessible. Let us all make India the special topic of our reading this year, and we will find as our knowledge grows that "the great gray land" takes a new and commanding control of our thought and interest.

We would at this point call attention to the habitual willingness of public library committees to accept suggestions regarding the addition of books required by any considerable number of persons in a community for intelligent, specific study. I know a public library in a Western city which has this fall put in seventy-five dollars' worth of books on India for use in United Study; and I know a village in New York state whose public library committee has cheerfully added to its autumn book order seven of the highest priced and most desirable volumes in the "List of Twenty." India is a live subject, full of general interest, and the books named are worthy a place in every well-selected library. Where no library whatever is within reach I would recommend the several churches in a given neighborhood to unite in laying the foundation for a common Foreign Missions Library, with a half dozen books on India as the first field of Protestant Missions.

Let us now consider still another course which may be pursued by such societies as have but six meetings at their disposal. Instead of following *Lux Christi* closely, let the leader of the society study it herself faithfully, and frame six programmes, each based upon a chapter, but calling for original work upon certain selected themes. The preparation of these papers would set the writers to search out facts for themselves from all possible sources; and while the whole ground covered by *Lux Christi* could not be embraced, on the other hand, scope would be offered for greater individuality in presentation. Three typical programmes are given below suited to this line of procedure:—

Programme based upon Chapter I of Lux Christi: "The Dim Centuries."

1. Exercise on map of India, locating chief general divisions, mountain and river systems, cities, etc. Five minutes.
2. Blackboard exercise, or rapid analysis without blackboard of Table I, Development of Hindu religions, fixing dates, etc. Five minutes.
3. The Exodus of the Indo-Aryans and their Promised Land. Paper, five minutes.
4. Hinduism in its three stages: Vedism, Brahmanism, and Modern Hinduism. Paper, ten minutes.
5. Questions on the Sacred Literature, pages 26-30 *Lux Christi*. Thus, "What constitute the four Vedas?" etc.

Follow this with extracts read promiscuously by volunteers from the "Famous Passages," pages 30-34.

Circulate pictures of Hindu gods and temples. Fifteen minutes.

6. Buddha and Buddhism. History of this religion in India. Paper, ten minutes.

7. A five-minute summary of the distinguishing features of Hinduism and Buddhism, what they have in common, and their essential differences.

This should be a clear-cut, incisive talk by the leader, if possible, rather than a paper.

Programme based upon Chapter II of Lux Christi: "India's Invaders."

1. Blackboard exercise on table, page 38—dates, etc. Five minutes.

2. Mohammedanism and the Mohammedans in India, including the Grand Mughals. Paper, fifteen minutes.

3. Reading of Passages from the Koran, etc., pages 79-81, "Lux." Circulate pictures of Mohammedan mosques and other scenes in Delhi, Agra (the Taj Mahal), etc. Ten minutes.

4. The Parsis, four minutes; the Sikhs, two minutes; the Rajputs, two minutes; the Mahrattas, two minutes. Four brief talks or paragraphs on these famous factors in India's history.

5. Early European Invaders and the Rise and Progress of the East India Company (1600-1857). Paper, five minutes.

(Circulate pictures of Calcutta, Bombay, and other cities.)

6. The Sepoy Mutiny and the Massacre of Cawnpore. Paper, five minutes.

7. Recitation, "The Relief of Lucknow," R. Lowell.

8. British India, the Empire. Paper, five minutes.

9. Reading, "What the People Said," Kipling.

Programme based upon Chapter III of Lux Christi: "The Oft-Conquered People."

1. How does the country look? Ten-minute paper.

(Refer to pages 73-76 *Lux Christi*.)

2. What are the people like? Ten-minute paper.

3. How do the people live? (Poverty, famine, family life, etc.) Ten-minute paper.

4. How are women regarded? (Temple girls, child wives and widows, illiteracy, etc.) Ten-minute paper.

5. How and what do the people worship? (Hindu, Buddhist, Parsi, Moslem, Jain.) Ten-minute paper.

6. How did caste originate, and how does it operate in common life? Ten-minute paper.

(Pages 31, 32 and 120 *Lux Christi*.)

The whole programme illustrated by pictures, and readings from selections at end of Chapter III, *Lux Christi*.

In giving our attention now to the schedules for more extended study, certain important questions should present themselves to the committee laying out work for its society for the year, viz.: Where do we wish to place greatest emphasis? Where is our circle weakest? On what division of the subject should we spend the most time?

The three general divisions of *Lux Christi* may be briefly given as: (1) The Religions of India, (2) The History and Characteristics of the Indian People, (3) The History of Protestant Missions in India.

We will now suppose the case of a circle which is fairly familiar with the story of missions in India; which knows Carey and Duff and Anderson and Wilson, Gordon Hall, Judson and Butler and the rest better than it does some other things; which perhaps feels utterly at sea regarding the religious life and thought of the people of India; knows that it does not know Hinduism from Buddhism, and could not tell a Parsi from a Mohammedan. Now, my advice to that society, supposing it to have nine or twelve meetings in which to study India, would be, give in one case two, and in the other three, meetings to the study of comparative religions, and they will have a firm foundation for all their future missionary investigation. Give one meeting to Hinduism alone and its sacred literature, using J. F. Clarke's *Ten Great Religions*, the *Non-Christian Religions of the World*, and Reed's *Hindu Literature*, in addition to Kellogg's admirable little handbook named in the "List of Twenty."

The following meeting might be given to Buddhism and Mohammedanism, dipping into Chapter II of *Lux Christi*; and into a third could be crowded Parseeism, Jainism and the religion of the Sikhs, with extracts from the various literatures, and an especial study of the wonders and peculiarities of the differing architecture of all these half-dozen religions of India. For these lines of study, in addition to the books named above, use should be made if accessible of Reclus's *India and Indo-China*, Fergusson's *Indian Architecture*, and Monier Williams's magnificent work on *Brahmanism and Hinduism*.

Then divide the political history briefly sketched in Chapter II of *Lux Christi* into subject-matter for two meetings; the first from the beginning of India's known history to the beginning of the British Empire, 1757, and the second devoted to all that comes after down to the present time. Have

especial papers prepared on the architectural wonders of Agra and Delhi, also on Akbar and the other Mughals, and study the Mutiny thoroughly, since it is a wise man who said, "Understand the Mutiny, and you understand India."

When it comes to Chapter III, "The Oft-Conquered People," I should advise most emphatically that Steevens' *In India* should be freely used, as giving the most vivid, realistic, and at the same time trustworthy impression of actual up-to-date conditions; while on the subject of Famine and Plague let Volume XXII of the *Cosmopolitan Magazine* be brought into the meeting, and extracts from Julian Hawthorne's papers on India be shown. Kipling also sheds much light on the every-day life of the people, and Denning's *Mosaics* and Russell's *Village Work* can be drawn upon freely in the preparation of papers on subjects suggested at the close of the chapter. All this calls for certainly two meetings. The circle with twelve can afford two; the one with only nine must condense this material into one.

Our twelve-meeting circle has now five programmes left to devote to Christian missions in India. Let Chapter IV, "The Invasion of Love," be divided at page 149, the eighth meeting including the story of the Serampore Triad, and also such missions as were founded previous to Carey's death, 1834. The ninth meeting should carry the missionary history down to the present time, taking in the marvelous mass movements of different decades, the martyrs of the Mutiny, the evangelization of Burma, the founding of Presbyterian and Methodist missions, the rise of medical missions and the Student Volunteer Crusade.

The nine-meeting circle has used two meetings on Indian religions and two on history, one on the condition and characteristics of the people, and two on the "Invasion of Love." Let the remaining two programmes be given: 1st, to work for women, as far as page 211, stopping at medical work; and 2d, to medical mission work, taking that branch of the subject for the main theme of its last meeting, concluding with readings selected by the leader from Chapter VI and its accompanying extracts.

The twelve-meeting circle will be able to give two entire meetings to the work for women, with papers carefully prepared on the themes suggested at the close of the chapter. I would suggest the widest and most thorough reading possible of Fuller's *Wrongs of Indian Womanhood* and Storrow's *Our Sisters in India* in this connection. Thoburn's *India and Malaysia* and Dennis's *Christian Missions and Social Progress* will shed great light on native college women and what they are doing.

For the last meeting it might be well for an agreeable reader to read aloud a large part of the text of Chapter VI, to be divided by a debate on some

one of the question themes suggested, and followed by a paper on theme XII, in which Christianity shall be compared with the religions of India, and its supreme and surpassing excellence set forth. An appropriate close of the meeting will be furnished in the passages on pages 264 and 265. Let the leader read with earnest emphasis the cable message, then the whole company in concert respond with the hymn, "O Thou that from Eternity"; then the leader read the words of Keshub Chunder Sen. and all unite with bowed heads in the final prayer for India.

I have proceeded thus far on the basis of circles which especially feel their need of a knowledge of the religions, history, etc., of India, and have suggested in one case five out of nine, in the other seven out of twelve, programmes on these themes. It can readily be seen that where this hypothesis does not meet the conditions, does not correctly answer the questions raised at the outset,—Where shall we lay the greatest emphasis? etc.,—a readjustment can readily be made. Let the first part be cut short, and the time thus gained be added to the study of all missions in India. Give, let us say, one meeting to the first chapter, two to the second and one to the third, in one case, leaving five for the missionary study. In the other case give two meetings to India's religions, dwelling chiefly on Hinduism, Buddhism, Mohammedanism and Parseeism, two to history and one to the condition of the people, leaving seven meetings for exclusive study of missions. The programme is designedly elastic, and you can pull and twist the little hand-book into whatever shape you will.

But whether the work is done in six meetings, in nine, or in twelve, is it not a thrilling thought that all over the land Christian women of every name are bending their thoughts upon the suffering and dying millions of mighty India, and that our prayers and aspirations are rising in one great volume to the throne of God for the outpouring of his grace upon these our brothers and sisters?

OUR BOOK TABLE.

The Tragedy of Pao-ting-fu. By Isaac C. Ketler. Pp. 400. Price, \$2. Published by Fleming H. Revell Company.

In turning over the four hundred pages of this stately volume, one is first of all impressed with the moral and intellectual beauty of the faces of those young men and women who were called to the crown of martyrdom in China, and the exceeding charm and grace of the little children whose lives were sacrificed.

Without counting the native Christians and helpers, there were five adults and three children of the Presbyterian Board, three adults of the American Board, and three adults of the China Inland Mission and one child.

In a prefatory note the author states that "this book was written to put on record the services and sacrifices of the missionaries who perished at Pao-ting-fu, China, June 30 and July 1, 1900." This thoroughly authentic story "is published in the confident belief that it will quicken the interest of Christian people in foreign missions." While the letters of Mr. and

Mrs. Simcox furnish in general the thread of the story, the author assures us that "in no case were they written for publication." They certainly bear internal marks of entire spontaneity.

It is a felicitous circumstance that this book is not so condensed and compressed but that opportunity is given for something like a personal acquaintance with each one of these faithful young workers. While the book is as interesting as a romance from cover to cover, the last four chapters, which press forward to the climax of the tragedy, are specially pathetic and thrilling. There have been sketches and memorial tributes written of nearly every one of these "elect ones and precious," but as a stimulating chapter in the history of the founding of the Christian Church in China, it is a matter of congratulation that the facts have been embodied in one volume like this, which should be in every missionary library.

Story of the World's Worship. By Frank S. Dobbins, A.M. Published by the Dominion Company, Chicago. Pp. 785.

A sub-title of this book contains perhaps all that need be said of it. The book claims to be "a complete, graphic and comparative history of the many strange beliefs, superstitious practices, domestic peculiarities, sacred writings, systems of philosophy, legends and traditions, customs and habits, of mankind throughout the world, ancient and modern; the whole profusely illustrated from authentic and trustworthy sources."

East of the Barrier; or, Side Lights on the Manchuria Mission. By the Rev. J. Miller Graham. Pp. 235. Price, \$1. Fleming H. Revell Co.

Written by a missionary of the United Free Church of Scotland, who is stationed at Moukden, Manchuria, we have thirteen chapters, thirteen illustrations, a mission map of Manchuria showing the route of the Trans-Siberian Railway, and an Index.

We naturally turn to the chapter entitled, "Woman's Work and Witness;" and this sentence is a strategic one: "In the sphere of morals the heights of character are only reached where you have behind it the dynamic influences of noble motherhood. The whole case for the Christianizing of heathen women could be made to rest upon this one argument alone, for until we have a race of Christian mothers in the homes we despair of producing a high type of Christian character among the members of the native Christian Church of China. . . . It is a significant fact that outside of the Christian Church there are no schools for girls in China. . . . If proof were needed of the reality of the change that has passed over the lives of these women, it could be found in the manner in which, during the persecution of 1900, many of them suffered death rather than deny their Lord." The last two chapters, on "The Boxer Crisis" and "After the Persecution," are full of intelligent and keen observation and wise deductions. Dr. Martin's apothegm, "This is the crack of doom for paganism," the Scotch missionary places as his motto for the chapter on "The Boxer Crisis."

While he thinks it is increasingly plain that in that border mission they will have to reckon with Russian influence in future, yet, he says, "We can never forget our indebtedness to Russia."

SIDELIGHTS FROM PERIODICALS.

A DIGEST of foreign affairs, including those in some of the mission lands, may be found in the *Forum*, October-December.

A strange Japanese tale of "Two Japanese Painters" appears in the October *Atlantic* over the signature Adachi Kinnsuke.

Review of Reviews, October, "The United States and Mexico at the Opening of the League Court," by W. I. Stead.

An illustrated description of things "Seen in Turkey" is given by Ray Stannard Baker in the *Outlook*, October 4th.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR DECEMBER.

FROM THE HALLE MISSIONARIES TO CAREY AND JUDSON, EIGHTEENTH TO NINETEENTH CENTURY.

Chapter 6 of *Via Christi* brings our study of the introduction of missions down to the nineteenth century. Our divisions of the subject are presented with confidence that this masterful conclusion of our year's study will lead directly to the opening chapter of next year's book, *Lux Christi*, which bids fair to be a fitting continuation of this international course of the study of missions.

1. Describe the work of the Halle missionaries, the Pietistic Movement and the establishment of the Tranquebar Mission, pages 199-202.

2. Give the account of the life and work of *Christian Frederic Schwartz*, pages 203-206.

3. Relate the Evangelical Revival in England, speaking of the Wesleys and Whitefield and of the effect of this renaissance, pages 206-208.

4. Follow the growth of the Moravian Church, and relate the story of Count Zinzendorf's life work.

5. Describe the rise of Methodism, the workers among the American Indians, the arousal of the missionary spirit in England, the work of William Carey in India, of Egede and his wife in Greenland.

6. Give the account of the opposition met in Africa, China and Japan, and the organization of the modern missionary societies, pages 217-224.

Selections from Carey's writings, from the poems of Watts and Wesley, and from the great words of the great workers are a forceful conclusion to a work which began with the study of Paul's life and ends with the opening of the century in which missionary work has progressed throughout the entire world, and all lands are open to the good news of the gospel.

M. J. B.

ANNUAL MEETING.

THE thirty-fifth annual meeting of the Woman's Board of Missions will be held in the First Congregational Church, Washington, D. C., Wednesday and Thursday, November 5th and 6th. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same place on Tuesday, November 4th.

The general subject of the meeting is to be "The Victorious Progress of Christian Missions." Addresses are expected from Mrs. Charles M. Lamson, Rev. J. L. Barton, D.D., Mrs. Francis E. Clark, Miss Ellen M. Stone, Dr. Julia Bissell, of India, Miss Gertrude R. Hance, of South Africa, Mrs. Chauncey Goodrich, of North China, Mrs. C. C. Tracy, Miss Isabel Dodd and Miss Lucile Foreman, of Turkey, and Mrs. John Howland, of Mexico.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18, 1902, to September 18, 1902.

Miss SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas. Bangor, Aux., 34; Bluehill, Miss Peters, 3; Brewer, Aux., 20.45; Island Falls, Aux., 3; New Portland, Cong. Ch., 1.50; Skowhegan, Aux., 1.25; Collection at Ladies' Meeting, Somerset Cong. Conf., 1.50; Princeton, Cong. Ch., 7.50.

Western Maine Branch.—Mrs. C. C. Chapman, Treas. Bath, Winter St. Ch., Willing Workers, 20; Bridgton, Aux., 7; East Stoneham, Band of Hope, 2; Gorham, Aux. (to const. L. M. Frances Church Gregory), 25; Portland, High St. Ch., Aux., 43.69, Second Parish Ch., Y. L. Guild, 5, Woodfords Ch., Prim. Dept., S. S., 2; Waterford, Whatsoever Club, 3, Evergreen Club, Jr. Aux., 20; Yarmouth, First Cong. Ch., Aux., 20.40. Less expenses, 5.84,

72 20

142 25

Total, 214 45

NEW HAMPSHIRE.

New Hampshire Branch.—Mrs. Allen L. French, Treas. Atkinson, Aux., 20, Flowers of Hope M. C., 16, C. E. Soc., 10; Barrington, Aux., 30.66; Boscawen, Aux., 7.50; Bristol, Aux., 6.50; Candia, Aux., 14, Candia Helpers, 6; Claremont, Aux., 25; Concord, West. Aux., 6.50; Derry, East, Aux., 10; Francetown, Aux., 16.60; Gilmanton, Aux., 10.40; Goffstown, Aux. (of wh. 25 const. L. M. Mrs. Josephine P. Carlton), 33; Hampton, Cradle Roll, 10; Hanover, C. E. Soc., 25; Henniker, Cong. Ch. and Soc., 8, C. E. Soc., 25; Hollis, Aux., 16.79; Hudson, Aux. and C. E. Soc., 10, Mrs. J. E. Brown's S. S. Class, 2; Jaffrey, Aux., 15; Keene, First Ch., Aux. (of wh. 50 const. L. M's Mrs. Lucy L. Hutchins, Miss Emily G. Prouty), 56; Lancaster, Aux. (with prev. contri. const. L. M. Mrs. Nellie H. Fletcher), 7, Cradle Roll, 8; Lebanon, Jr. C. E. Soc., 3.50; Lisbon, Aux., 12; Littleton, Aux., 45; Manchester, First Cong. Ch., Aux., 67, Franklin St. Ch., Aux., 185, Cradle Roll, 13; Marash, *Turkey*, Miss Ellen M. Blakely, 11; Marlborough, Ladies of Cong. Ch., 6.10; Mason, Aux., 6.80; Meriden, Aux., 9; Milford, Aux., 63; Nashua, Aux., 8.95, Cradle Roll, 1.25; New Boston, Aux., 12; Newfields, Aux., 9.50, Y. L. M. Soc., 15, Buds of Promise M. C., 1.50; Plymouth, Aux., 34.20; Portsmouth, Aux., 65; Raymond, Aux., 9; Rindge, Aux. (of wh. 25 const. L. M. Miss Susie Parsons), 33.22, Happy Helpers' Band, 10, Cradle Roll, 2.20; Rochester, Aux. (of wh. 25 const. L. M. Mrs. Hollis Jordan), 30; Seabrook and Hampton Falls, Aux., 10; Somersworth, Aux., 50; Stratham, Aux., 14.50; Walpole, Aux., 28. Less expenses, 7.17, 1,143 50

Total, 1,143 50

VERMONT.

Ricker's Mills.—Mrs. A. B. Taft, *Vermont Branch.*—Mrs. T. M. Howard, Treas. Bakersfield, 6; Barnet, 7.75; Barton, 29.35; Barton Landing and Brownington, 19.25; Bellows Falls, 95.24; Mt. Kilburn, Jr. Aux., 50; Bennington, North, 14; Bennington, 30; Berkshire, East (with prev. contri. const. L. M. Mrs. E. E. Lewis), 16, C. E. Soc., 3, Jr. C. E. Soc., 5; Bradford, 22.20, S. S., 2.51; Brandon, 10; Brattleboro, West (with prev. contri. const. L. M. Mrs. Sarah S. Stockwell), 22.73; Burlington, First Ch., 98.75, College St. Ch., 24.20, Cradle Roll, 1.35; Brookfield, First Ch., 13, Second Ch., 13; Cabot, 11.50; Cambridge, 15; Cambridgeport, 5; Charlotte, 2; Chelsea, S. P. B. Ben. Soc., 30, C. E. Soc., 7; Chester, 12.75; Colchester, 3.86; Corinth, East, 6.70; Cornwall, 31; Coventry, 13; Craftsbury, North, 10.25; Danville, 90.60; Derby, 6.50; Dummerston, East, 11; Enosburg (to const. L. M. Mrs. Arvilla Adams Perley), 25; Essex Junction, 13.50; Fair Haven, A. W. S., 5; Franklin, 4.05, Jr. C. E. Soc., 2.50; Georgia, 15; Glover, West, 23; Greensboro, 16.40; Hardwick, East, 15.75; Hartford, 28.50; Hinesburgh, 2.50; Irasburg, 5; Johnson, 15.50, and Infant Class, S. S., 2.50 (with prev. contri. const. L. M. Mrs. S. L. Langwell); Ludlow (of wh. 25 const. L. M. Mrs. Ellen M. Bryant Edson), 30; Lyndon (of wh. 25 const. L. M. Mrs. Phida Ingalls), 35; Buds of Promise, 10.65; Lyndonville, 5, Busy Bees (with prev. contri. const. L. M. Mrs. S. C. Cobleigh), 16.25; McIndoes Falls (const. L. M. Mrs. Amanda S. Bishop), 25; Milton, 8; Montpelier, Bethany Ch., 34; Newbury, 85; Northfield, 40; Norwich (of wh. 25 const. L. M. Mrs. J. H. Loveland), 28; Orwell (of wh. 50 const. L. M's Mrs. Sheldon Wright, Mrs. Robert Young), 59, Jr. C. E. Soc., 6; Peacham, 57.27; Pittsford (of wh. 100 const. L. M's Mrs. E. P. Lothrop, Mrs. H. G. Peabody, Mrs. N. T. Denison, Miss K. J. Penfield), 115; Post Mills (e. c. d.), 3.10, and with prev. contri. const. L. M's Mrs. Emma Beckwith, Mrs. C. E. Douglass), 38.88; Poultney, East, 3.50; Randolph Centre, 17.44, S. S., 10, C. E. Soc., 3.12; Rochester, 12.77; Rupert, 17.35; Rutland, 34; Sharon, 6; Sheldon, 4.25; Shoreham, Aux., 17.95, C. E. Soc., 7.40; South Hero, 13; Stowe (of wh. 25 const. L. M. Miss Lucia S. Ladd), 64; St. Albans, 77.70; Strafford (A Friend), 5, 20, C. E. Soc., 10; St. Johnsbury, East, 13.52; St. Johnsbury, North Ch., S. S., 26.52, Cradle Roll, 5, Aux., 156.15, South Ch., Aux., 75.31, Search Light Club, 37.32; Swanton, 11.50; Thetford, C. E. Soc., 5; Townshend, 1; Troy, North, 7; Underhill, 21.50; Vergennes, 25; Waitsfield, 5; Waterbury (with prev. contri. const. L. M's Mrs. C. G. Andrews, Mrs. Marcello Hutchinson), 18.30; Waterford, 5; Wells

3 00

River, Mrs. E. B., 5; Westford, E. C. D., 14; Westminster, Mrs. P. F. B., 2; West Rutland, 12, C. E. Soc., 5; Wilder, 2; Windham (e. c. d., 31 cts.), 6.36; Windsor, 2.15; Williston, 15.25; Williamstown, 16; Woodbury, South, 3; Woodstock (of wh. 25 const. L. M. Mrs. E. B. Mack), 162.06, 2,412 16

Total, 2,415 16

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Billerica, Aux., 17; Lexington, Miss J. E. Johnson, 10, 27 00
Barnstable Branch.—Miss Amelia Snow, Treas. Waquoit, Aux., 4 00
Berkshire Branch.—Mrs. Charles E. West, Treas. Hinsdale, Aux., 11.27; Housatonic, Aux., 7.70; Lee, Aux., 271.05, 290 02
Essex South Branch.—Miss Nannie L. Odell, Treas. Beverly, Dane St. Ch., Y. P. M. Soc., 1.50; Danvers, First Ch., M. S. Class, 5; Lynn, Central Ch., Aux., 16, 22 50
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Ashfield, 14; Conway, 10.25; Montague, Ladies, 5; Orange, Aux., 6.58; Jr. C. E. Soc., 7.92, 43 75
Lexington.—Miss Hamlin's S. S. Class, 13 61
Middlesex Branch.—Mrs. E. H. Bigelow, Treas. South Framingham, Mrs. Arthur A. Winsor, 10; Wellesley, Aux., 100, 110 00
Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell, Treas. Easton, Aux., 29, Jr. C. E. Soc. 8; Hanson, C. E. Soc., 1, 38 00
North Middlesex Branch.—Mrs. Lydia R. Hudson, Treas. Ashby, Woman's Union, 9.70; Ayer, 24.25; Concord, 24.25; Littleton, 5.93; Westford, 4.85, C. E. Soc., 25, 93 98
Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Chicopee, First Ch., Aux., 9; Mittineague, The Gleaners, 5; Springfield, Miss Mary K. Stevens, 30, Hope Ch., Mission Reserves (with prev. contri. const. L. M. Miss Carrie Riley); Park Ch., Aux., 17, 61 00
Suffolk Branch.—Miss Myra B. Child, Treas. Auburndale, A Friend, 1; Boston, Central Ch., Aux., 17.50; Brookline, Harvard Ch., Aux., 70.30; Charlestown, A Friend, 2; Chelsea, Th. Off., 3; Everett, First Ch., Ladies' Miss. and Aid Soc., 4.95; Cradle Roll, through Jr. C. E. Soc., 8.96; Medfield, Aux., 11; Needham, Aux., 10; Newton Centre, First Ch., Aux., 45; Newton Highlands, Aux., 4.76; Roxbury, Walnut Ave. Ch., Prim. Dept., S. S., 2, 220 52
Wilbraham.—A Friend, 3 00
Worcester Co. Branch.—Mrs. Ida L. Bennett, Treas. Worcester, Bethany Ch., C. E. Soc., 5 00

Total, 932 38

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. East Providence, Newman Ch., S. S., Prim. Dept., 2.60, Jr. End. M. B., 10; Peace Dale, Aux., 120; Providence, Pilgrim Ch., Laurie Guild, 15, Plymouth Ch., Aux., 21, Dau. of Cov., 10, Morning Stars, 45, Cradle

Roll, 5; Saylesville, Szyles Mem. Ch., C. E. Soc., 3.12, Prim. Dept., S. S., 3, 234 72
 Total, 234 72

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 18.52; New London, First Ch., Aux., 20; Norwich, Broadway Ch., Y. P. M., 5, Park Ch., Aux., A Friend, 110, 153 52
Hartford Branch.—Mrs. M. Bradford Scott, Treas. Bristol, Aux., 23.50; Glastonbury, Aux., 1; Hartford, Farmington Ave. Ch., Christian Endeavorers, 39, Wethersfield Ave. Ch., C. E. Soc., 10; Unionville, Aux., 13.75; Wethersfield, Aux., 87.50, 174 75
New Haven Branch.—Miss Julia Twining, Treas. Bethany, Aux., 2; Branford, Aux. (to const. L. M. Miss Bertha Wilford), 25; Centrebrook, C. E. Soc., 15; Guilford, First Ch., Aux., 3; Naugatuck, Aux., 5; New Hartford, South Ch., C. E. Soc., 5; New Haven, Mrs. Laura A. Beadle, 10, Centre Ch., Aux., 35; New Milford, Jr. C. E. Soc., 5; Norfolk, Y. L. M. C., 10; Roxbury, Aux., 14.15; Salisbury, Aux., 24.30; South Canaan, C. E. Soc., 6.45; Stratford, Aux., 45; Washington, Cradle Roll (of wh. 125 const. L. M's Charles R. Miller, Dorothy Miller, Rebecca Burr Carter, Roswell Miller, Jr., May Edna Nettleton), 130, C. E. Soc., 15; Watertown, C. E. Soc., 10; Westbrook, C. E. Soc., 5; Westchester, Aux., 3, Cradle Roll, 2.42; Wilton, C. E. Soc., 5, Cradle Roll, 1; Winchester, C. E. Soc., 6.77; Winsted, First Ch., Aux. (25 const. L. M. Mrs. C. I. Connelley), 27, A Friend, 5, 415 09
 Total, 743 36

NEW YORK.

New York City.—Mrs. A. P. Stokes, 600 00
New York State Branch.—Mrs. F. M. Turner, Treas. Aquebogue, S. S., 5; Brooklyn, Park Ch., Aux., 4; Richmond Hill, C. E. Soc., 10; Buffalo, Fitch Memorial Ch., C. E. Soc., 20.25; Columbus, Aux., 1.25, C. E. Soc., 2; Coventryville, Ch., 5; Deansboro, Dau. of Cov., 3.30; Fairport, Aux., 33; Gloversville, Aux., 15.38; Henrietta, Aux., 10; Ithaca, S. S., 24.82; Jamestown, Jr. C. E. Soc., 3.35; Napoli, Aux., 20; Oakdale, Mrs. Wm. E. Newton, 7; Orient, Aux., 25, S. S., 25; Rochester, South Ch., Aux., 10; Riverhead, Sound Ave. Ch., Aux., 20; Sherburne, Dau. of Cov., 25; West Winfield, A Member of Aux., 5. Less expenses, 83.03, 191 32
 Total, 791 32

ILLINOIS.

Pontiac.—Mrs. M. L. Clark, 3 00
 Total, 3 00
 General Funds, 6,250 99
 Gifts for Special Objects, 226 90
 Variety Account, 41 73
 Total, \$6,519 C.



President.

MRS. A. P. PECK,
819 Fifteenth Street, Oakland, Cal.

Treasurer.

MRS. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

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MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

MRS. R. E. COLE,
1367 Castro Street, Oakland, Cal.

Foreign Secretary.

MRS. C. W. FARNAM,
Fruitvale, Cal.

Branch Secretary.

MRS. H. E. JEWETT,
2511 Benvenue Ave., Berkeley, Cal.

Superintendent Young People's Work.

MISS ALICE M. FLINT,
60 Santa Clara Ave., Oakland, Cal.

Recording Secretary.

MRS. S. F. BUFFORD,
1814 Sutter St., San Francisco, Cal.

ANNUAL MEETING.

THE annual meeting of the Woman's Board of the Pacific was held at the First Congregational Church, San Francisco, September 3, 1902.

At 10.30 the Board convened, and devotional exercises were conducted by our President, Mrs. Peck. The verse for the year was, "I delight to do thy will, O God," and the passage read was a portion of John xii., being the anointing of the Saviour's feet by Mary.

The annual report of the Recording Secretary was read; the Branch Secretary, Mrs. Jewett, read a report from the Washington Branch written by Mrs. Knight.

Miss Durham, who was to sail for China at 10 o'clock, told us something of the independent work in which she will help. She goes at her own expense, intending to find the place and climate where she can do her best work. The bookbinding association of Chinese at Canton was started more than ten years ago, to lend books and to interest the unchristian Chinese in books

on the Jesus doctrine, chemistry, etc. Prizes for essays on Christian subjects are offered, and hundreds of essays are received. The association has built a fine library building with reading and meeting rooms. The Congregational Mission in Canton has a building three stories high, built by the Chinese, including living rooms and meeting and reading rooms. The Chinese do a great deal for themselves that we never hear of, as the reports are printed in Chinese. At the close of this address Mrs. Peck offered a prayer for Miss Durham, that she might be led to the right work and her life preserved.

Mrs. Hale, of Redlands, Vice President of the Southern Branch, brought greetings, and said that our President did a great deal of good by the addresses she made when she was at their annual meeting. They pledged \$2,500 for this year.

The report of the Treasurer, owing to the illness of Mrs. Dodge, was read by Mrs. Cherington, of Kenwood. Receipts to date, \$5,898.89; sent American Board, \$4,536; promises give prospect of enough more to pay all pledges and complete the Twentieth Century Fund. Mrs. Peck said this success is greatly owing to the smaller churches, giving an account of a meeting she attended at a small church when there were sixty ladies present. Miss Flint, Superintendent of Young People's Work, had written sixty-two letters to churches, and received six replies; and ninety-eight to Sunday-schools, and received four answers. Mrs. Peck urged that letters should be answered; Mrs. Cole, one of our Home Secretaries, had written many letters, and received no answer at all, consequently could give no report.

Miss Piper gave report of the Cradle Roll, which now has forty-three Members; a pile of neat, white mite-boxes were on the table, many of them with the children's names attached.

The Foreign Secretary, Mrs. Farnum, gave news from our fields. At Brousa the work is flourishing. Mrs. Baldwin has not been in America for fourteen years. The school, orphanage and kindergarten are flourishing. A photograph of students was on the piano, creating much interest. In India the work continues, although we have no missionary on the ground at present. Before her departure for home Miss Barker prepared a scheme for Bible work, which is being carried out. In China we have a new work at Pagoda Anchorage, an out-station of the Foochow Mission. Rev. Mr. Hartwell has been there more than forty years.

From the Occidental Board of Missions greetings were brought by Mrs. Kinney; in this Board they are giving greater force to literature, hoping to reach the uninterested. Mrs. Lillian Marks came from the Women's Foreign Missionary Society of the Methodist Episcopal Church. She has been

seven years and a half in India. Mrs. Peck regretted that she had not known beforehand that Mrs. Marks would be present, so that she might have had more time.

Mrs. Adams welcomed us to the First Church, gave a message from Mrs. Pike, who is now in New Hampshire, and invited all to lunch.

At 1.15 a hymn was sung and prayer offered by Rev. Mr. Frear.

Greetings from the Woman's Board of the Pacific Islands were given by Mrs. Frear. Mrs. Peck explained why there were no resolutions prepared in regard to the liquor traffic in un-Christian lands, and asked that the meeting express their sense of the matter, and accordingly the following resolution was passed: "*Resolved*, that we approve of the action of the United States Senate prohibiting the sale of liquors in heathen lands."

Mrs. Brewer, of the Nominating Committee, reported the following list of officers: For President, Mrs. A. P. Peck; Vice Presidents, Mrs. J. K. McLean, Mrs. W. C. Pond, Mrs. C. R. Brown, Mrs. H. E. Jewett, Mrs. George C. Adams; Honorary Vice Presidents, Mrs. G. M. Fisher, Mrs. R. E. Cole; Recording Secretary, Mrs. S. F. Bufford; Home Secretaries, Mrs. W. J. Wilcox, Mrs. C. B. Bradley; Honorary, Mrs. J. H. Warren; Foreign Secretary, Mrs. C. W. Farnam; Branch Secretary, Mrs. H. E. Jewett; Treasurer, Mrs. S. M. Dodge; Auditor, Rev. W. Frear; Superintendent of Young People's Work (not filled); Secretary of Literature, Mrs. H. R. Jones; Superintendent of Cradle Roll, Miss M. V. Piper.

Voted, that the Secretary cast the vote for officers, and they were declared duly elected.

Mrs. Wilcox gave report of Home work: We need new methods, new workers, new fields. The roll-call of auxiliaries was responded to by those present from each auxiliary rising. Here some one added, "Why do we not have circles for boys?" and it was generally thought advisable. A solo was sung by Mrs. Taylor, "O Lord, Remember Me." Mrs. Cherington, of Kenwood, read a paper on "Foreign Missions and the Women in the Country Churches." She urged the need of visits from the missionaries and a traveling library.

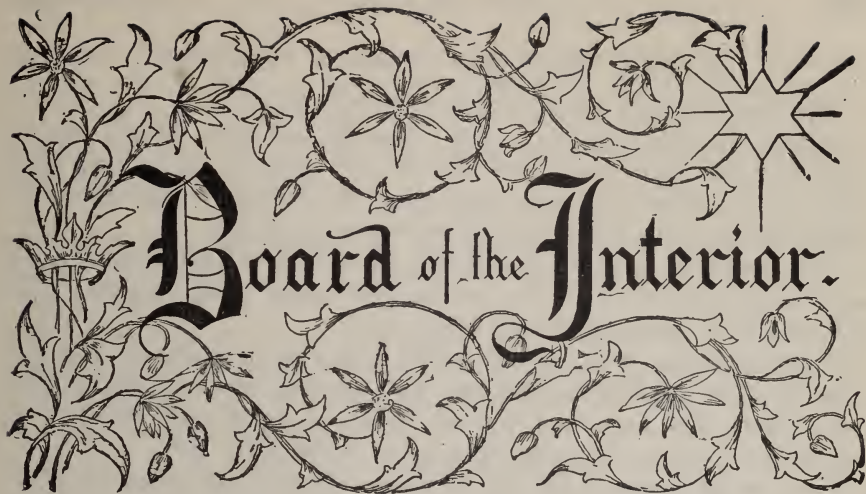
Miss Mary Perkins, of Madura, India, told of the size of that field, as large as Massachusetts, and containing two and a half millions of people. School work is the most effectual means of spreading the gospel. There are one hundred and fifty day schools and several boarding schools. The station at Tirmangalum was described as about two acres in extent, containing church, bungalow, school building, dormitories, etc. The daily life was described, the housework, study, with lessons in English; and the story of two little girls was given, one of them belonging to the robber caste. Can

we sustain a scholarship? It is only \$15 a year. A collection was taken, followed by a stirring address by the Rev. Mr. Rader, given from the attitude of a bystander. He said: "The soldier opened old doors for new opportunities, the largest possible missionary opportunity, as at Porto Rico. One result of the Parliament of Religions was to open the doors for all the mysticism of Oriental thought; in San Francisco many are possessed by it. All Eastern faiths are represented. There is a Buddhist temple as flourishing as any church. Remember you are face to face here at home with these. There is great waste in religious work. Conserve the power; combine financially and religiously for the salvation of the world; bring in the men. It takes the women to organize the men; why not interest the men in foreign missions? The church must give or stand still. The civilization of America is under moral obligations to give itself."

Mrs. Elder read Mrs. Arthur Smith's report of work at Pang-Chuang for the past year. It was voted that we thank the ladies of the First Church for their bountiful hospitality, and the Twenty-ninth Annual Meeting adjourned.

A BURIED BIBLE. One dear woman during the Boxer trouble buried her Bible and hymn book five different times and in five different places. She stole out at times to read it secretly, and at night when she felt a dreadful hunger. Once she could not find it, and was in terror lest it had gone forever. She knelt down near the place where she thought she had buried it, and prayed to be led to the right spot in the earth. She told us then that she went right to the place. Notwithstanding the disturbances in 1900, the aggregate circulation of the Bible in that year was 1,523,930 copies; 991,300 of these were in the Mandarin, and 291,900 in easy Wen-li.

CONVERSATION IN CHINA. The customs of conversation in China may in some cases contain a little instruction as well as much amusement for American women. Conversation has three restrictions: Don't speak unpropitious words; neither grumble nor boast; don't discuss mothers-in-law or household affairs. But conversation on embroidery or sewing is so colorless that this last command is usually disregarded, and mutual confidences take place on the subject of old ladies' tempers and sisters-in-law's children.



President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 603, 59 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. S. E. HURLBUT,
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Assistant Treasurer.

MRS. E. M. WILLIAMS,
85 Rush Street, Chicago, Ill.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

A HYMN OF PRAISE.

O come, ye people, bless the Lord!

To God above give praise!

Show forth his mighty purposes,

And all his loving ways!

Then join ye all in happy song,

Our great Creator praise!

To him who guideth all our paths,

Who knoweth all our needs;

Who thoughtfully doth plan for us,

Delights in earnest deeds;

To him our oft-rebelling will

Its deepest homage cedes.

We praise thee, then, O loving Lord!

We joyously do sing!

We cheerfully with one accord

Our loyal service bring;

Then join we all in happy song,

Bright let our chorus ring!

—David Fales, Jr.

LETTER FROM MISS GRACE WYCKOFF.

Miss Grace Wyckoff writes of her work in Pang-Chuang:—

THREE weeks have passed since school examinations closed, and the thirty-four girls begin to settle for the summer vacation. They went home with full determination to enter heartily into the routine of home life, and to give to others of that which they themselves have received.

The mental and spiritual growth of their lives is evident in many ways, and the discipline of school life has developed them along lines they could not have been developed in any other way.

The first regular work of this school began eight years ago this fall. Since that time we have had fifty-nine girls, coming from thirty-eight different villages. Ten have been married; several have dropped out of school for various reasons; two have passed over to the other side.

I have written before of the dear daughter of Pastor Chia, whose ambitious hopes have been blasted by disease. She is now looking to Jesus to heal her. Pray that her faith may be strong. An awful blow has fallen upon her, which makes your prayer for her still more necessary,—her mother has just died of cholera. She was a beautiful Christian woman, and has done much for the church. There are two younger brothers—eighteen and sixteen—and a little sister of nine. Both of the boys are engaged to two nice school-girls. One of these girls was planning to go to Peking in the fall, hoping to receive two and a half more years of schooling. Now suddenly the mother is taken away, and I imagine the girl will have to be married before long, for there is no one to help in the home, and the sister referred to above is so weak.

One other girl who went to the Bridgman School last year, and who is most anxious to return, has also had a heavy burden thrown upon her shoulders. Her mother, too, has died within the past week, leaving six children, and this girl of eighteen to manage affairs at home.

My heart is very sad over the unexpected sorrow into which these girls have been plunged. I can only pray for them, that they may find God's promise, "As thy days, so shall thy strength be," fulfilled to them. It is very beautiful to see them meet these experiences with so much of faith and courage, proving to a certainty that "God is faithful."

Dear Chu Ching said, "Looking at my mother's death in one way, I might well say that I have nothing more to live for, no one to depend upon, hope is gone out of my life; with this blessed gospel on the other hand, I have a sure hope and One almighty to depend upon, and I am glad to live as long as God spares my life."

The nine new regular pupils added this year are dear little girls. One

of the older girls who has tried to be helpful to them said, not in a boasting way, but with a heart of gratitude to God, "I think I have won the hearts of them all." Three of the second class girls have acted as a committee for the Junior C. E. Society, helping the small girls to be faithful to the pledges they have taken.

Just now the cholera is raging. We wait anxiously for each day's news,—not knowing who may be called from earth to heaven. We ask very earnestly that not one of our school flock be smitten,—if that can be God's sweet will.

Dear young ladies, the lives of these girls, some of them now young women, are so different from yours; school days are happy days for them, but the thought of the years before them has nothing of spontaneous joy and glad anticipation. The gospel coming into their lives makes life worth living, and what would be naturally almost unbearable comes to be accepted with quiet resignation, but that looking forward to the future with this hope and that eager expectation which we all know so much of has little place in a Chinese young woman's heart. The lesson of living—in its broad meaning—for others they learn very slowly. That is our work,—to help them to right thoughts and true conceptions of living.

Pray for me in my work, and for these young lives which come under my influence and instruction.

Yours in the Master's service.

"WHERE TWO OR THREE ARE GATHERED TOGETHER."

BY MARY ELOISE PERRY.

"WERE there many out for your meeting this afternoon?" inquired the minister across the dinner table, as his wife took her place opposite him with a slightly wearied expression on her face.

"Oh, about the usual number," she replied. "I am surprised, sometimes, that any should go. I don't think I should if I were not the minister's wife. A missionary meeting is very stupid," she went on,—“about as stupid as anything you can imagine. Did you ever go to one?” she asked.

"Oh, yes," he said, "but I did not find it at all stupid."

"Well, it could not have been a woman's meeting," she returned. "A few women sprinkled over a vast area of empty chairs, a hymn sung in quavering treble voices, a prayer, more hymns and prayers, geographical sketch of China, and once in a while a letter from a missionary to vary the monotony. I think you must have had the missionary meeting in mind when you said there would be trials in the life of a minister's wife."

He seemed interested. "Why don't you put a little life into it?" he questioned.

"I have made suggestions," she said; "I told them to-day we must do something to get up a crowd and make the meetings inspiring. I don't see why the missionary meeting might not be made as interesting as the Woman's Club or an afternoon tea."

"I think," replied the minister, "there must be something deplorably wrong with the spiritual life of the church if the missionary meeting cannot be made more interesting than the literary society or a five o'clock tea."

Mr. Warren did not say this harshly, although he was young and this was his first pastorate, but gravely, as he said things from the pulpit Sunday mornings that sometimes made people resolve to change their manner of life,—resolutions they usually forgot by the time the third course of the elaborate Sunday dinner appeared on the table.

Mrs. Warren did not speak immediately, and when she did it was to change the subject. Her husband's tone of quiet conviction seemed conclusive to her; she might be too worldly for a minister's wife, so everyone said when they were married, but she would never try to lower his standards; she meant to elevate her own,—to try to see things from his point of view.

A few days later she called on Mrs. Freeman, the president of the Woman's Foreign Missionary Society, to talk over a plan she had for enlarging the attendance and awakening an interest in the missionary meeting.

Mrs. Freeman seemed surprised to hear that Mrs. Warren thought the meetings dull; to be sure, the last meeting was not very large, but it had been a beautiful, uplifting hour to her.

"It is her gentle, devotional spirit," thought Mrs. Warren. "She would find a meeting of two or three interesting and inspiring, but most people like to go where there is a crowd and plenty of enthusiasm and sociability."

Mrs. Freeman was perfectly willing to lend her support to Mrs. Warren's plan, although the plan was not new to her, a similar experiment having been made in the society several years before, but she did not mention that to Mrs. Warren.

A business meeting was called, and Mrs. Warren was appointed chairman of a committee on programme and place of meeting. Cards were sent out announcing a tea at the parsonage. Under the name of the hostess the initial letters of the Woman's Foreign Missionary Society were written, and in one corner the word India. As the hour for the meeting drew near and Mrs. Warren saw the street in front of the house lined with carriages, while her drawing room was rapidly filling with ladies, many in handsome reception gowns, her face grew radiant; the success of her plan seemed assured;

she hoped the minister was looking out of the window. "Isn't it inspiring? Isn't it magnificent?" she whispered to Mrs. Freeman.

The committee had decided to leave the prayers and the business out of the programme and attend to them at a smaller meeting at the church. Mrs. Warren objected to the prayer-meeting feature of the missionary society. Prayer meetings were good by themselves. The missionary programme should not be too long nor too didactic. It should be select and entertaining enough to draw the club women and the society women. So the prayers and the hymn singing were left out of Mrs. Warren's meeting, and in their stead a solo was sung by a young woman famous in the town for a highly cultivated voice.

A long, though admirably written paper on the "India of Kipling" was read by a prominent club woman, and occupied the rest of the hour.

Everybody congratulated Mrs. Warren on the success of the meeting. Ladies who had never been seen at a missionary meeting before were charmed, and volunteered to entertain the society; and so missionary teas flourished the rest of the season until warm weather and vacation time came, but the meeting in the church parlor for prayer and praise did not grow any larger.

In the fall Mrs. Warren went to Chicago as delegate to the annual meeting of the Woman's Board of the Interior.

As she listened to the reports of the secretaries and the addresses of the missionaries she began to realize for the first time in her life the magnitude and importance of this "woman's work for woman." She was brought face to face for the first time in her life with the fact that millions of women and children in heathen lands can only be reached and ministered to by women. She was impressed with the power and place accorded to prayer in all the sessions. She saw the need of systematic study of missions, and the great need of educating the children and the young people of the church. She felt that she had only been playing at what suddenly appeared to her to be the greatest and most sacred cause of the church, and when she went home it was with the high resolve to begin over again, to learn more about the work herself and to seek to stimulate an interest in others.

The next meeting happened to be one of the smaller gatherings at the church. Mrs. Warren was beautiful in her young enthusiasm that day as she stood before the ladies and told them about the annual meeting. It did not matter to her then that there were vacant chairs in the room. She had found the "meeting place of wisdom and power" not in the crowded drawing room, but there, where the faithful were gathered together.

But she had not quite lost faith in a cup of tea. "We must make it stronger," she laughingly remarked to Mrs. Freeman,— "give it a more

foreign flavor ; I begin to think the only orthodox feature of our programmes has been the Oolong in the tea urn."

So they introduced a systematic study of the great mission fields of the American Board with map exercises. They had missionary book reviews and biographical sketches of the pioneer missionaries, and every meeting was opened with prayer. Some who came at first for tea became interested, and stayed to work. For others the novelty had worn off; the study of missions did not appeal to them and they ceased to come. But there were enough who were in earnest to carry on the work and make the society felt as a power in the church, the State Branch and the Woman's Board.

One dismal, rainy day there were only five at the missionary meeting. In the evening, when Mr. and Mrs. Warren met at dinner, he said, "I am afraid you had a small attendance to-day." "Yes, it was small," she replied; "but I did not mind, we had such a good meeting."

WOMAN'S WORK IN PEKING.

DURING the past year the usual routine of mission work in the city has been resumed as nearly as possible, but nothing has been done in the country other than one short visit by one of the ladies to Cho Chou. The attendance of the women at the church services has been large, and many new faces may be seen among them. God has opened some new doors, and we hope for many in the near future. A larger number of women than ever in the past have been reading, but the lack of Bible women has made it impossible to do as much as one could desire to help them.

Mrs. Ah, the one Bible woman left, has been ill quite half of the time. Pastor Rung's wife has been giving part of her time to help, but on account of her little children could not do full work. Four women have had special time and instruction given them; one the wife of a helper, the three others in preparation for Bible woman's work. They have taken great care in the preparation of their lessons, and their growth in Christian truth has been a great delight to all who have known them. All three are ladies who have come from a higher walk in life than the rank and file of the church. One of them is the aunt of Duke Kê, who lives near us. The other day after her lesson with Miss Porter she said, in speaking of the subject of the prayer meeting the day before, "I understand something of the beautiful life and words of Christ, something of his miracles, but what does it mean that he died for us?" This question showed a thought that we who deal with women seldom see.

Another woman, Mrs. Ting, of the Cho Chou church, a widow, is receiv-

ing special instruction in nursing and dispensary work under the care of Dr. Saville of the London Mission. Dr. Saville seems very much pleased with her, and speaks very highly of her work and interest. It is hoped that she can have a three years' training, as she is a bright woman, and if spared to us will give great help in the future medical work for women.

Mrs. Yuan, one of our young women, and an ex-Bridgman schoolgirl, has been teaching the past year in the girls' school at the London Mission. She has forty girls under her care.

A special class will be held during the summer months for these Bible women in connection with the women from Pao-ting-fu. It is hoped in the autumn the helper's wife and two of the women can be located in the country for work among women.

The women of the Cho Chou church have been quite faithful in attendance on the Sunday service since the family of the helper has moved down. Mrs. Li is a great help to them. She has also had a little school of nine girls the past six months. Now the Cho Chou church plans to have a small boarding school for that region. The parents are to pay for the food of the girls, the church will pay the matron, and the Board will be responsible for the teacher. At Shun I Hsien there are but four women left out of thirty, and they have not been able to attend the church services there. They live in villages out a little distance, and the room where the services have been held has not been convenient for women. The attendance of women at the Nan Meng church has not been large, and they have sadly felt the lack of no one to visit them. Mrs. Ah, the Bible woman, has just gone down to spend three or four months. There are no women left in the Ping Ting church, but there are several women who are anxious to join a station class and have instruction. At Fan Chia Chuang and Wen An Hsien a few women are always in the audience, but at both places there is the same drawback as at Shun I Hsien. At Lu Kon Chiaa there are ten or more women who attend the services and are anxious for instruction. It is hoped the building will soon be done and the helper can take his family down there, so that the women may have a helper and a place to go for instruction. In the autumn we hope to station a Bible woman there, and also have a little school.

When Miss Sheffield returned from Japan she took up again the Sunday school with the little church children. She was assisted in this by Kno Shu Lan until the Bridgman School opened, then the six girls of the first class and one of the second took up the teaching. The two lowest classes of the Bridgman School were also included, making an average attendance of over forty children. About the first of March a Sunday school was started in the street chapel. A number of outside children who had been in Mrs.

Ewing's Sunday school were ready to come. The first Sunday there were eleven, and the number has rapidly increased. There are now over thirty children that come and more are expected. The Sunday school is conducted by Miss Sheffield and Kno Shu Lan, and the other primary school is in the charge of one of the first class girls. One of the street children asked when they could have a school to go to every day, like the other children. A number of these children have started to come to our Sunday service. One of them said, "We used to be afraid to come, but now we know you like little children, and we are glad to come."

On all sides we see much to cheer and encourage, and believe in the near days there will be many open doors. It has been a great help in all departments to have had Mrs. Wilder with us the past year.

One of the most remarkable cases which we have had in our church in all its history has come the past year. I refer to the conversion of Mrs. Ming. Her husband is a man of small official rank, and was most bitterly persecuted by his wife for four or five years. Again and again she drove the Bible woman out of her court and shut the door in her face. Saul could not have been more fierce in his denunciations than she was, and she made her home so uncomfortable that at last, two years ago, her husband gave up attending church. God's spirit sought her out, and as she, after the siege, was moved over near us to have protection from foreign soldiers, she came to see and accept the truth. Some months ago she and two of her daughters and a sister-in-law joined the church and another sister-in-law was taken on probation.

(Signed)

N. N. RUSSELL.

WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM AUGUST 10 TO SEPTEMBER 10, 1902.

ILLINOIS	784 22	Previously acknowledged, including	
INDIANA	16 00	correction	46,153 89
IOWA	377 81	Total since October, 1901	\$49,243 36
KANSAS	169 25		
MINNESOTA	194 96		
MISSOURI	96 65		
MONTANA	8 15		
NEBRASKA	102 42		
NORTH DAKOTA	85 37		
OHIO	537 25		
SOUTH DAKOTA	44 84		
WISCONSIN	203 30		
CALIFORNIA	1 00		
FLORIDA	1 00		
IDAHO	7 70		
NEW YORK	4 00		
MISCELLANEOUS	455 55		
Receipts for the month	3,089 47		

Received this month	3 00
Already acknowledged	1,119 03
Total since October, 1901	\$1,122 03

CENTURY FUND.

Received this month	3 00
Already acknowledged	1,119 03
Total since October, 1901	\$1,122 03

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	67 00
Already forwarded (less 15 trans- ferred to regular donations) . . .	432 62
Total since October, 1901	\$499 62

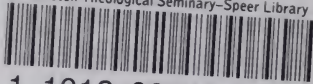
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Life and Light for Woman

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